

THE ALMIGHTY
CHRISTIAN

DISCOVERED;

OR THE

FALSE PROFESSER TRIED AND CAST:

BEING THE SUBSTANCE OF

SEVEN SERMONS

FIRST PREACHED AT SEPULCHRES, LONDON,

AND NOW AT THE IMPORTUNITY OF FRIENDS MADE
PUBLIC.

By MATTHEW MEAD.

Luke xvi. 14, 15. And the Pharisees also who were covetous, heard all these things: And they derided him. And Jesus said unto them, Ye are they which justify yourselves before men, but God knoweth your hearts; For that which is highly esteemed amongst men, is abomination in the sight of God.

HALIFAX:

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THE
PHOTOGRAPHIC
CONGRESS

AT THE BRITISH MUSEUM

ON THURSDAY AND FRIDAY

THE 10TH AND 11TH JULY

2 E



TO THE
CONGREGATION
AT
SEPULCHRES,
THAT WERE THE AUDITORS OF THESE
SERMONS.

GRACE AND PEACE BE MULTIPLIED.

BELOVED,

WHAT the meaning of that Providence was, that called me to the occupation of my talent among you this summer, will be best read and understood by the effects of it upon your own souls : The kindly increase of grace and holyness in heart and life, can only prove it to have been in mercy : Where there is not the fruit of the word, there it becomes a judgment. The word travels with life or death, salvation or damnation, and bringeth forth one or other in every soul that hears it. I would not for a world (were it in my power to make the choice) that my labours, which were meant and designed for the promotion of your immortal souls, to the glory of the other world, in a present pursuance of the things of your peace, should be found to have been a ministration of death and condemnation, in the great day of Jesus Christ.

A 2

Yet

The Epistle Dedicatory.

Yet this (the *Lord* knoweth) is the too common effect of the most plain and powerful preaching of the gospel. The waters of the sanctuary do not always heal where they come; for there are “miry and marsh places that shall be given to salt,” Ezek. xlvii. 11. The same word is elsewhere in scripture rendered barrenness, “He turneth a fruitful land into barrenness,” Psal. cvii. 34. So that the judgment denounced upon these miry and marsh places, is that the curse of barrenness shall rest upon them notwithstanding the waters of the sanctuary overflow them.

It is said, but certain, that the gospel inflicteth a death of its own, as well as the law; or else how are those trees in Jude, verfe 12, said to be, (*dis apothanonta*) twice dead, pluckt up by the roots! Yea, that which in itself is the greatest mercy through the interposition of mens lusts, and the efficacy of this cursed sin of unbelief, turneth to the greatest judgment; as the richest and most generous wine makes the sharpest vinegar. Our *Lord Christ* himself, Rom. v. 8. The choicest mercy that the bowels of a God could bless a perishing world withal, whose coming (himself bears witness, John iii. 16) was no less errand than that of eternal life and blessedness to the lost and cursed sons of Adam: Yet to how many was he a stone of stumbling, and a rock of offence: Yea, a gin, and a snare, Isa. ii. 14. and that to both the houses of Israel; the only professing people of God at that day in the world,
and

and is he not a stone of stumbling in the ministry of the gospel to many professors to this very day, upon which they fall and are broken? When he saith, "Blessed is he whosoever shall not be offended in me" Matth. xi. 6. He doth therein plainly suppose, that both in his person and doctrine, the generality of men would be offended in him.

Not that this is the design of Christ and the gospel, but it come so to pass through the corruptions of the hearts of men. Whereby they make light of Christ, and stand out against that life and grace which the Lord Jesus by his blood so dearly purchased, and is by the preaching of the gospel so freely tendered; the wilful refusal whereof will as surely double our damnation, as the acceptance thereof will secure our eternal salvation.

O! consider it is a thing of the most serious concernment in the world, how we carry ourselves under the gospel, and with what dispositions and affections of heart and soul, seasons of grace are entertained; this being taken into the consideration to make it weight, that we are the nearer to heaven, or to hell, to salvation, or to damnation, by every ordinance we sit under. Boast not therefore of privileges enjoyed, with neglect of the important duties thereby required. Remember Capernaum's case, and tremble, Matth. xi. 23. As many go to heaven by the gates of hell, so more go to hell by the gates of heaven, in that the number of them that profess Christ,

is greater than the number of them that truly close with Christ.

Beloved, I know the preaching of the gospel hath proselyted many of you into a profession; but I fear that but few of you are brought by it to a true closⁱe with the Lord Christ for salvation. (I beseech you bear my jealousy, for it is the fruit of a tender love to your precious souls.) Most men are good Christians in the verdict of their opinions; but you know the law allowed no man to be a witness in his own cause, because their affection usually out-acteth conscience, and self-love balketh truth for its own interest.

The heart of man is the greatest imposter and cheat in the world; God himself adjusts it, Jer. xvii. 9. "The heart is deceitful above all things." Some of the deceits whereof ye will find discovered in this treatise, which sheweth you that every grace hath its counterfeit, and that the highest profession may be, where true conversion is not.

The design hereof is not to "break the bruised reed, nor to quench the smoaking flax," Math. xii. 20. not to discourage the weakest believer, but to awaken formal professors. I would not sad the hearts of any, "whom God would not have made sad," Ezek. xiii. 22. though I know it is hard to rip up the dangerous estate and condition of a professing hypocrite, but that the weak Christian will think himself concerned in the discovery.—

And

The Epistle Dedicatory.

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And therefore as I preached a sermon on sincerity among you, for the support and encouragement of such, at the end of this, so I did purpose to have printed it with this: But who can be master of his own purposes, that is (as I am) under such daily variety of providences? Your kindly acceptation of this, will make me a debtor for that.

The dedication hereof belongs to you on a double account; for as it had not been preached, but that love to your souls caused it, so it had much less been printed, but that your importunate desire procured it: And therefore what entertainment soever it findeth in the world, yet I hope I may expect you will welcome it, especially considering it was born under your roof, and therefore hopes to find favour in your eyes, and room in your hearts.

Accept it, I beseech you, as a public acknowledgment of the engagements which your great and (I think I may say) unparalleled respects have laid me under, which I can no way compensate, but by my prayers; and if you will take them for satisfaction, I do promise to be your remembrancer at the throne of grace, whilst I am,

MATTHEW MEAD.

TO

NOTES

R E A D E R.

READER,

I KNOW how customary it is for men to ascend the public stage with premised apologies, for the weakness and unworthiness of their labours, which is an argument that their desires (either for the sake of others profit, or their own credit, or both) are stretched beyond the tether of their abilities, and that they covet to commend themselves to the world's censure in a better dress than common infirmity will allow: For my own part, I may truly say with Gideon, " My thousands is the meanest, (my talent is the smallest) and I am the least in my father's house," Judg. vi. 15. And therefore this appearance in public is not the fruit of my own choice; which would rather have been in some other subject, wherein I stand in some sense indebted to the world, or else in somewhat more digested, and possibly better fitted for common acceptance: But this is to consult the interest of a man's own name, which in matters of this concernment, is no better than a sowing to the flesh, and the harvest of such a seed time will be in corruption, Gal. vi. 8.

Thou

Thou hast here one of the saddest considerations imaginable presented to thee, and that is, How far it is possible a man may go in a profession of religion, and yet after all fall short of salvation. How far he may run, and yet not so run as to obtain, 1 Cor. ix. 14. This, I say, is sad, but not so sad as true; for our Lord Christ doth plainly attest it; "Strive to enter in at the straight gate; for many, I say unto you, will seek to enter in, and shall not be able," Luke xiii. 14.

My design herein, is, that the formal sleepy professor may be awakened, and the close hypocrite discovered; but my fear is, that weak believers may be hereby discouraged; for as it is hard to show how low a child of God may fall into sin, and yet have true grace, but that the sinners will be apt thereupon to presume, so it is as hard to show how high an hypocrite may rise in a profession, and yet have no grace, but that the believer will be apt thereupon to despond. The prevention whereof I have carefully endeavoured by showing, that though a man may go thus far, and yet be but almost a Christian, yet a man may fall short of this, and yet be a true Christian notwithstanding: Judge not therefore thy state by any one character thou findest laid down of a false professor, but read the whole, and then make a judgment: For I have cared as not to give "childrens bread to dogs," Mat. xv. 26. So not to use the dog whip to scar the children, yet I could wish that this book might

might fall into the hands of such only whom it chiefly concerns, "whom have a name to live and yet are dead," Rev. iii. 1. being busy with the form of godliness, but strangers to the power of it, 2 Tim. iii. 5. These are the proper subjects of this treatise: And the Lord follow it with his blessing wherever it comes, that it may be an awakening word to all such, and especially to that generation of profligate professors, (with which this generation abounds) who if they keep to their church, bow the knee, talk out a few prayers, and at a good time receive the sacrament, think they do enough for heaven; and hereupon judge their condition safe, and their salvation sure, though there be a hell of sin in their hearts, "and the poison of asps is under their lips," Rom. iii. 13. Their minds being as yet carnal and unconverted, and their conversations filthy and unsanctified; if eternal life be of so easy attainment, and to be had at so cheap a rate, our Lord Christ meant to tell us: "Straight is the gate, and narrow is the way that leadeth unto life, and there be few that find it." Mat. vii. 14. And why the Apostle should perplex us with such a needless injunction, "To give diligence to make their calling and election sure," 2 Pet. i. 10. Certainly therefore it is no such easy thing to be saved as many make it, and that thou wilt see plainly in the following discourse. I have been somewhat short in the application of it, and therefore let me be thy remembrancer, in five important duties.

First,

First, Take heed of resting in a form of godliness: as if duties ex opere operato, could confer grace. A lifeless formality is advanced to a very high esteem in the world, as a kab of doves dung was sold in the famine of Samaria, at a very dear rate, 2 Kings. vi. 25. Alas! the profession of godliness is but a sandy foundation to build the hope of an immortal soul upon for eternity; remember the Lord Jesus Christ called him a foolish builder, that founded his house upon the sand, Matth. vii. 26. and the sad event proved it so, "for it fell, and great was the fall of it," verse 27. O! therefore lay thy foundation by faith upon the rock Christ Jesus: look to Christ through all, and rest upon Christ in all, 1. Cor. iii. 12.

Secondly, Labour to see an excellency in the power of godliness, a beauty in the life of Christ. If the means of grace have a loveliness in them, surely grace itself hath much more; for, "Finis dat amabi iatem mediis," the goodness of the means lies in its suitability and serviceableness to the end: the form of godliness hath no goodness in it any farther than it steads and becomes useful to the soul in the power and practice of godliness. The life of holiness is the only excellent life; it is the life of saints and angels in heaven, yea, it is the life of God himself. As it is a great proof of the baseness and filthiness of sin that sinners seek to cover it; so it is a great proof of the excellency of godliness, that so many pretend to it. The very hypocrites fair profession

fession pleads the cause of religion, although the hypocrite is then really worst when he is seemingly best.

Thirdly, Look upon things to come as the greatest realities; for "Non entis & non apparentis idem est affectus;" things that are not believed, work no more upon the affections, than if they had no being; and this is the grand reason why the generality of men suffer their affections to lacquey after the world, setting the creature in the place of God in their hearts.

Most men judge of the reality of things by their visibility and proximity to sense; and therefore the choice of that wretched Cardinal becomes their option, who would not leave his part in Paris, for his part in Paradise: Sure whatever his interest might be in the former, he had little enough in the latter. Well may covetousness be called idolatry, when it thus chooses the world for its God. Gal. iii. 5.

O consider! Eternity is no dream: Hell and the worm that never dies, Mat. xix. 44. is no melancholy conceit: Heaven is no feigned Elysium. There is the greatest reality imaginable in these things, though they are spiritual, and out of the ken of sense, yet they are real, and within the view of faith: "Look not therefore at the things which are seen, but look at the things which are not seen; for the things that are seen are temporal, but the things that are not seen are eternal," 2d. Cor. iv. 18.

Fourthly;

Fourthly, Set a high rate upon thy soul ; what we lightly prize, we easily part with : Many men sell their souls (at the rate of profane Esau's birthright) "for a morsel of bread," Heb. xii. 10. Nay, for that which (in the sense of the Holy Ghost) is not bread, Isa. lv. 2. O consider ! thy soul is the most precious and valuable jewel in the world ; it is (Sophou Tectonos calon poikilma) the most beautiful piece of God's workmanship in the whole creation, it is that which bears the image of God, and which was bought with the blood of the Son of God, 1. Pet. i. 18, 19. And shall we not set a value upon it, and count it precious ?

The Apostle Peter speaks of three very precious things ; A precious Christ, 1 Pet. ii. 7. Precious promises, 2 Peter, i. 4. And precious faith, 2 Pet. i. 1..

Now the preciousness of all these lies in their usefulness to the soul. Christ is precious, as being the Redeemer of precious souls : The promises are precious, as making over this precious Christ to precious souls. Faith is precious, as bringing a precious soul to close with a precious Christ, as he is held forth in the precious promises : O ! take heed that thou art not found overvaluing other things, and undervaluing thy soul : Shall thy flesh, nay, thy beast be loved, and shall thy soul be slighted ; Wilt thou clothe and pamper thy body and yet take no care of thy soul ? This is as if a man should feed his dog, and starve his child : " Meats for the belly, and the belly for meats ;

but God shall destroy both it and them." 1 Cor. vi. 13. Oh! let not a tottering perishing carcase have all your time and care, as if the life and salvation of thy soul were not worth the while.

Lastly, Meditate much of the strictness and suddennes of that judgment-day, which thou and I must pass through into an everlasting state, wherein God the impartial judge, will require an account at our hands, of all our talents and betrustments: We must then account for time, how we have spent that: For estate, how we have employed that: For strength, how we have laid out that: For afflictions and mercies, how they have been improved: For the relations we stood in here, how they have been discharged: And for seasons and means of grace, how they have been husbanded: and look how "We have sowed here, so shall we reap hereafter." Gal. vi. 7.

Reader, these are things, that of all other deserve most of, and call loudest for our utmost care and endeavour, though by the most least minded. To consider what a spirit of Atheism, (if we may judge the tree by the fruits. Matt. vii. 19, 20, and the principle by the practice) the hearts of most men are filled with, who live as if God were not to be served, nor Christ to be sought, nor lusts to be mortified, nor self to be denied, nor the Scriptures to be believed, nor the judgment day to be minded, nor hell to be feared, nor heaven to be desired, nor the soul to be valued, but give up themselves to a worse than brutish sensuality? To work

work all uncleanness with greediness, living without God in the world, Eph. iv. 19. and ii. 12. This is a meditation fit enough to break our hearts, if at least we were of holy David's temper, who " beheld the transgressors, and was grieved," Psalm cxix. 158. And had " rivers of waters running down his eyes because men kept not God's laws," verse 136. The prevention and correction of this soul destroying distemper, is not the least design of this treatise now put into thine hand : Though the chief vertue of this receipt lies in its sovereign use, to asswage and cure the swelling tympany of hypocrisy, yet it may serve also, (with God's blessing) as a plaister for the plague-sore of profaneness, if timely applied by serious meditation, and carefully kept on by constant prayers.

Reader, Expect nothing of curiosity or quaintness, for then I shall deceive thee : But if thou wouldest have a touch-stone for the trial of thy state, possibly this may stead thee. If thou art either a stranger to a profession, or an hypocrite under a profession, then read and tremble ; for thou art the man here pointed at.

Mutato nomine de te

Fabula narratur——a Horat.

But if the kingdom of God be come with power unto thy soul : If Christ be formed in thee : If thy heart be upright and sincere with God, then read and rejoice, Mark ix. 1. Luke xvii. 21.

I fear I have transgressed the bounds of an

epistle ; the Mighty God, whose prerogative it is to teach to profit, Isa. xlviii. 17. whether by the tongue, or the pen, or speaking, or writing, bless this tract, that it may be to thee as a cloud of rain to the dry ground, dropping fatness to thy soul, that so thy fleece being watered with the dew of heaven, thou mayest "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," 2 Pet. iii. 18, In whom I am,

Thy friend and servant,

MATTHEW MEAD.

Act^s

Acts xxvi. 28.

Almost thou persuadest me to be a Christian.

IN this Chapter you have the Apostle Paul's apology, and defensive plea which he makes for himself, against those blind Jews which did so maliciously prosecute him before Agrippa, Festus, Bernice, and the council.

In which plea he doth chiefly insist upon three things.

The manner of his life before conversion.

The manner of his conversion.

The manner of his life after conversion.

How he lived before conversion, he tells you from verse 4, to 13.

How God wrought on him to conversion, he tells you from verse 13, to 18.

How he lived after conversion, he tells you from verse 19, to 23.

Before conversion he was very pharisaical.

The manner of his conversion was very wonderful.

The fruit of his conversion was very remarkably.

Before conversion, he persecuted the gospel which others preached; after conversion, he preached the gospel which himself had persecuted.

While he was a persecutor of the gospel, the Jews loved him; but now that (by the

grace of God) he was become a preacher of the gospel, now the Jews hate him, and sought to kill him, verse 21.

He was once against Christ, and then many were for him; but now that he was for Christ, all were against him; his being an enemy to Jesus, made others his friends; but when he came to own Jesus, then they became his enemies.

And this was the great charge they had against him, that of a great opposer, he was become a great professor.

Because God had changed him, therefore this enraged them; as if they would be the worse because God had made him better. God had wrought on him by grace, and they seem to envy him the grace of God. “*Hic vir invider mihi gratiam Christi.*”

He preached no treason, nor sowed no sedition, only he preached repentance and faith in Christ and the resurrection; and for this he was called into question.

This is the Breviat and sum of Paul’s defence and plea for himself, which you find in the sequel of the chapter, had a different effect upon his judges.

Festus seems to censure him, verse 24. Agrippa seems to be convinced by him, verse 28. The whole bench seems to acquit him, verse 30, 31. Festus he thinks Paul was beside himself. Agrippa he is almost persuaded to be such an one as himself. Festus thinks him mad because he did not understand the doctrine

trine of Christ and the resurrection. "Much learning hath made thee mad. *Dei sapientia mundi est infania,*" Malc. in loc.

Agrippa he is so affected with his plea, that he almost wrought into his principle. Paul pleads so effectually for his religion, that Agrippa seems to be upon the turning point to his profession. "*Putar heminem esse fas naticum,*" Mar. in loc.

"Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian."

Almost, (en oligo) so the Greek; the words make some debate among the learned. I shall not trouble you with the various hints upon them by Valla, Simplicius, Beza, Erasmus, and others. I shall take the words as we read them, and they shew what an efficacy Paul's doctrine had upon Agrippa's conscience. Though he would not be converted, yet he could not but be convinced. His conscience was touched, though his heart was not renewed.

Observe. There is that in religion which carries its own evidence along with it, even to the conscience of ungodly men.

Thou persuadest me (peitheis) the word is from the Hebrew PATHAH, and it signifies both suadere and persuadere, either to use arguments to prevail, or to prevail by the arguments used. "*Suaderest conantis, persuadere est efficientis,*" Beza.

Now it is to be taken in the latter sense here, to shew the influence of Paul's argument upon

upon Agrippa, which had almost profelyted him to the profession of Christianity: "Sundet qui consulit; persuader qui quo vult inducit hominem, Erasm. Almost thou persuades meto be a Christian." A Christian, Christianon genesthai.

I hope I need not tell you what a Christian is; though I am persuaded many that are called Christians, do not know what a Christian is; or if they do, yet they do not know what it is to be a Christian.

A Christian, is a disciple of Jesus Christ; one that believes in, and follows Christ; as he that embraces the doctrine of Arminius, is called an Arminian; and as he that owns the doctrine and way of Luther, is called a Lutheran; so he that embraces, and owns, and follows the doctrine of Jesus Christ, he is called a Christian.

The word is taken more largely, and more strictly; more largely, and so all that profess Christ come in the flesh, are called Christians in opposition to heathens that do not know Christ, and to the poor blind Jews that will not own Christ; and to the Mahometan that, prefers Mahomet above Christ.

But now in Scripture, the word is of a more strict and narrow acceptation, it is used only to denominate the true disciples and followers of Christ, Acts xi. 26. "The disciples were first called Christians at Antioch. 1 Pet. iv. 16. If any man suffer as a Christian, let him not be ashamed :" That is, a member, a disciple of

of Christ; and so in the text, "Almost thou persuadest me to be a Christian."

The word is used but in these three places (as I find) in all the new Testament, and in each of them it signifies in the sense aforementioned.

The Italians make the name to be a name of reproach among men, and do usually abuse the word Christian, to signify a fool. Fulk. Not. on Rom. Test.

But if, as the Apostle saith, "The preaching of Christ, is to the world foolishness," 1 Cor. i. 18. It is no wonder that the disciples of Christ are to them the world's fools.

Yet it is true (in a sound sense) so they are. For the whole of godliness is a mystery, 1 Tim. iii. 16.

A man must die that would live; he must be empty, that would be full; he must be lost, that would be found; he must have nothing that would have all things; he must be blind, that would have illumination; he must be condemned, that would have redemption; so he must be a fool, that would be a Christian: "If any among you seem to be wise, let him become a fool, that he may be wise," 1 Cor. iii. 18.

He is the true Christian, that is the world's fool, but wise to salvation.

Thus you have the sense and meaning of the words briefly explained.

The text needs no division, and yet it is pity, the Almost should not be devided from the Christian.

Though

Though it is of little avail to divide them as they are linked in the text, unless I could divide them as they are united in your hearts, this would be a blessed division, if the Almost might be taken from the Christian; that so you may not be only en oligo but en pollo, not only propemodum, but admodum; not only almost, but altogether Christians.

This is God's work to effect it; but it is our duty to persuade to it; and O that God would help me to manage this subject so, that you may say in the conclusion, thou persuadest me (not almost) but altogether to be a Christian.

The observation that I shall propound to handle, is this.

Doctrine. "There are very many in the world, that are almost, and yet but almost Christians: Many that are near heaven, and yet are never the nearer; many that are within a little of salvation, and yet shall never enjoy the least salvation; they are within the sight of heaven, and yet shall never have a sight of God."

There are two sad expressions in scripture, which I cannot but take notice of in this place; the one is concerning the truly righteous, the other is concerning the seemingly righteous.

It is said of the truly righteous, he shall scarcely be saved, 1 Pet. iv. 18. and it is said of the seemingly righteous, he shall be almost saved. "Thou art not far from the kingdom of God," Mark xii. 24.

The righteous shall be saved with a scarcely, that

that is, through much difficulty ; he shall go to heaven through many sad fears of hell.

The hypocrite shall be saved with an almost, that is, he shall go to hell through many fair hopes of heaven. *Quod vix fit, fit ; quod fere, non fit.*"

There are two things arise from hence, of very serious meditation. The one is, how oft a believer may miscarry, how low he may fall, and yet have true grace. The other is, how far an hypocrite may go in the way to heaven, how high he may attain, and yet have no grace.

The saint may be cast down very near to hell, and yet shall never come there ; and the hypocrite may be lifted up very near to heaven, and yet never come there.

The saint may almost perish, and yet be saved eternally ; the hypocrite may almost be saved, and yet perish finally. For the saint at worst is really a believer ; and the hypocrite at best, is really a sinner.

Before I handle the doctrine, I must premise three things, which are of great use for the establishing of weak believers, that they may not be shaken, and discouraged by this doctrine.

First, There is nothing in the doctrine that should be matter of stumbling, or discouragement to weak Christians.

The gospel doth not speak these things to wound believers, but to awaken sinners, and formal professors.

As

As there is none more averse than weak believers, to apply the promises and comforts of the gospel to themselves, for whom they are properly designed: So there are none more ready than they, to apply the threats and severest things of the world to themselves, for whom they were never intended.

As the disciples, when Christ told them, "One of you shall betray me," Matth. xxvi. 15. they that were innocent, suspected themselves most, and therefore cry out, Master, is it I?

So weak Christians, when they hear sinners reproofed, or the hypocrite laid open in the ministry of the word, they presently cry out, is it I?

It is the hypocrite's fault, to sit under the trials and discoveries of the word, and yet not to mind them.

And it is the weak Christian's fault, to draw sad conclusions of their own state from premises which nothing concern them.

There is indeed great use of such doctrine, as this is, to all believers.

(1.) To make them look to their standing, upon what bottom they are, and to see that the foundation of their hope be well laid, that they build not upon the sand, but upon a rock Matth. vii. 24. 26.

(2.) It helps to raise our admiration of the distinguishing love of God, in bringing us into the way everlasting, when so many perish from the way; and in over-powering our souls

souls into a true conversion, when so many take up with a graceless profession, Psal. cxxxix. 24.

(3.) It excites to that excellent duty of heart-searching, that so we approve ourselves to God in sincerity, 1 Cor. xiii. 5.

(4.) It engages the soul in double diligence, that it may be found not only believing, but persevering in faith to the end.

These duties (and such as these are) make this doctrine of use to all believers; but they ought not to make use of it as a stumbling block in the way of their peace and comfort.

My design in preaching on this subject, is not to make sad the souls of those whom Christ will not have made sad; I would bring water not to quench the flax that is smoking, Matth. xii. 20. but to put out that false fire that is of the sinners own kindling, lest walking all his days by the light thereof, he shall at last lie down in sorrow, Isa. l. 1.

My aim is to level the mountain of the sinner's confidence, not to weaken the hand of the believer's faith and dependance; to awaken and bring in secure formal sinner's, not to discourage weak believers.

Secondly, I would premise this: Though many may go far (very far) in the way to heaven, and yet fall short; yet that soul that hath the least true grace, shall never fall short: "The righteous shall hold on his way," Job, xvii. 9.

Though some may do very much in a way

26 *The Almost Christian discovered:*

of duty, (as I shall show hereafter) and yet miscarry; yet that soul that doth duty with the least sincerity, shall never miscarry: For he saveth the upright in heart, Psal. vii. 10.

The least measure of true grace is as saving as the greatest: It saves as surely, though not so comfortably. The least grace gives a full interest in the blood of Christ, whereby we are thoroughly purged; and it gives a full interest in the strength and power of Christ, whereby we shall be certainly preserved.

Christ keeps faith in the soul, and faith keeps the soul in Christ; and so 'We are kept by the power of God, through faith unto salvation,' 1 Pet. i. 6.

Thirdly, I would premise this: They that can hear such truths as this, without serious reflection and self-examination, I must suspect the goodness of their condition.

You will suspect that man to be next door to a bankrupt, that never casts up his shop, nor looks over his books: And I as verily think that man an hypocrite, that never searches nor deals with his own heart.

He that goes on in a road of duties without any rub or doubting of his state, I doubt no man's state more than his.

When we see a man sick, and yet not sensible, we conclude, the tokens of death are upon him.

So when sinners have no sense of the spiritual condition, it is plain that they are dead in sin, the tokens of eternal death are upon them.

These

These things being premised (which I desire you would carry along in your mind while we travel through this subject) I come to speak to the proposition more distinctly and closely.

Doct. That there are very many in the world that are almost, and yet but almost Christians.

I shall demonstrate the truth of the proposition, and then proceed to a more distinct prosecution.

First, I shall demonstrate the truth of the proposition, and I shall do it by Scripture evidence, which speaks plainly and fully to the case.

1. The young man in the gospel is an eminent proof of this truth, in Matth. xix. 16 to 23. there you read of one that came to Christ, to learn of him the way to heaven; 'Good master, what good thing shall I do, that I may have eternal life?' Our Lord Christ tells him; 'If thou wilt enter into life, keep the commandments;' and when Christ tells him which; he answers, 'Lord, all these have I kept from my youth up; what lack I yet?' ver. 17, 20.

Now do but see how far this man went.

1. He obeyed.) He did not only hear the commands of God, but he kept them: Now the Scripture faith, blessed is he that hears the word of God, and keeps it, Luke xi. 18.

2. He obeyed universally,) Not this, or that command, but both this, and that: He did not half it with God, or pick and choose

which were easiest to be done, and leave the rest: No, but he obeys all, All these have I kept.

3. He obeyed constantly,) Not in a fit of zeal only, but in a continual series of duty: His goodness was not (as Ephraim's Hosea vi. 4.) like the morning dew that passeth away, no, All these things have I kept from my youth up.

4. He professeth his desire to know and do more, to perfect that which was lacking of his obedience: And therefore he goes to Christ to instruct him in his duty; Master, what lack I yet? Now would you not think this a good man? Alas! how few go thus far?

And yet as far as he went, he went not far enough: He was almost, and yet but almost a Christian. For he was an unsound hypocrite: He forsakes Christ at last, and cleaves to his lust, ver. 21.

This then is a full proof of the truth of the doctrine.

A second proof of it, is, that of the parable of the virgins, Matth. xxv, 1. and so on.

See what a progress they make, how far they go in a profession of Christ.

1. They are called virgins. Now this is a name given in the Scripture, both in the Old and New Testament, to the saints of Christ, Psal. xlvi. 11. 1 Cor. xi. 2, 3. The virgins love thee, Cant. i. 3. So Rev. xiv. 4. the one hundred and forty four thousand, that stood with the Lamb on mount Sion, are called virgins.

virgins. They are called virgins, because they are not defiled with the corruptions that are in the world through lust, 1 Pet. i. 4. Matth. xxv. 1.

Now these here seem to be of that sort, for they are called virgins.

2. They take their lamps. That is, they made a profession of Christ.

3. They had some kind of oil in their lamps, as appears ver. 8. They had some convictions, and some faith (though not the faith of God's elect) to keep their profession alive, to keep the lamp burning. "Hi non sunt qualescunque anima sed tales qui habent catholicam fidem, & habere videntur bona opera in Ecclesia Dei," Aug. de ser. Dom. Ser. 13.

4. They went. Their profession was not an idle profession, they did perform duties, frequent ordinances, and do many things commanded ; they made a progress, They went.

5. They went forth. They went, and out went, they left many behind them; this speaks out their separation from the world.

6. They went with the wise virgins. They joined themselves to those who had joined themselves to the Lord, and were the companions of them that were the companions of Christ.

7. They go forth to meet the bridegroom. Cant. i. 7. This speaks out their owning and seeking after Christ.

8. When they heard the cry of the Bridegroom coming, they arose and trimmed their

lamps, ver. 7. They profess Christ more highly, hoping now to go in with the Bridegroom.

9. They sought for the true grace. Now, do not we say the desires of grace, are grace: and so they are, if true and timely, if sound and seasonable.

Why? lo here a desire of grace in these virgins: Give us of your oil.

It was a desire of true grace, but it was not a true desire of grace; it was not true because not timely unsound, as being unseasonable; it was too late, verse 8.

Their folly was in not taking oil, when they took their lamps, their time of seeking grace was, when they came to Christ, it was too late to seek it when Christ came to them. They should have sought for that when they took up their profession; it was too late to seek it at the coming of the Bridegroom.

And therefore they were shut out, verse 10. and though they cry for entrance, Lord, Lord, open to us, ver. 11. Yet the Lord Christ tells them, I know you not, verse 12.

You see how far these virgins go in a profession of Jesus Christ, and how long they continue in it, even till the bridegroom came; they go to the very doors of heaven, and there (like the Sodomites) perish with their hands upon the very thresholds of glory.

They were almost Christians, and yet but almost: Almost saved, and yet perish.

You that are professors of the gospel of Christ, stand and tremble: If they that have gone

gone beyond us fall short of heaven, what shall become of us that fall short of them?

If they that are virgins, that profess Christ, that have some faith in their profession, (such as it is) that have some fruit in their faith, that out-strip others, that seek Christ, that improve their profession, and suit themselves to their profession; nay, that seek grace, if such as these be but almost Christians, Lord, what then are we?

If these two witnesses be not sufficient to prove the truth, and confirm the credit of the proposition, take a third, and that shall be from the Old Testament, Isa. lviii. 2. See what God saith of that people: He gives them a very high character for a choice people one would think.

‘They seek me daily, they delight to know my ways, as a nation that did righteousness, and forsook not the ordinances of their God, they ask of me the ordinances of justice:—They take delight in approaching to God.’

See how far these went: If God had not said they were rotten and unsound, we should have taken them for the he goats before the flock, Jer. l. 8. and ranked them among the worthies: Pray observe;

i. They seek God. Now this is the proper character of a true saint, to seek God.—True saints are called seekers of God: ‘This is the generation of them that seek him, that seek thy face, O Jacob;’ Or, ‘O God of Jacob,’ Psal. xxiv. 6.

Lo, here a generation of them that seek God: and are not these the saints of God?—
Nay, farther:

2. They seek him daily. Here is diligence backed with continuance day by day: That is, every day, from day to day. They did not seek him by fits and girds, nor in a time of trouble and affliction only, as many do.

‘Lord, in trouble have they visited thee, they poured out a prayer when thy chastning was upon them,’ Isa. xxvi. 16. Many when God visits them, then they visit him, but not till then: When God poureth out his afflictions, then they pour out their supplications. This is seamens devotion; when the storms have brought them to their wits end, then they cry to the Lord in their trouble, Psal. cvii. 27, 28. John i. 5. Many never cry to God, till they are at their wits end: They never come to God for help, so long as they can help themselves.

But now these here whom God speaks of, are more zealous in their devotion; the others make a virtue of necessity, but these seem to make conscience of duty; for, faith God, they seek me daily.

Surely this is (one would think) a note of sincerity.

Job faith of the hypocrite, Will he always call upon God? Job xxvii. 10. Surely no; but now this people call upon God always, They seek him daily; certainly these are no hypocrites.

2. Saith

3. Saith God, ‘They delight to know my ways.’ Sure this frees them from the suspicion of hypocrisy; for, Job xxi. 14. ‘They say unto God, depart from us, we desire not the knowledge of thy ways.’

4. They as a nation that did righteousness. Not only as a nation that spake righteousness, or knew righteousness, or professed righteousness; but as a nation that did righteousness, that practised nothing but what was just and right. They appeared to the judgment of the world as good as the best.

5. They forsook not the ordinances of their God, They seem true to their principles, constant to their profession, better than many among us, that cast off duties, and forsake the ordinances of God; but these hold out in their profession, They forsook not the ordinances of God.

6. They ask of me (saith God) the ordinances of justice. They will not make their own will the rule of right and wrong, but the law and will of God; and therefore in all their dealings with men, they desire to be guided and counselled by God. They ask of me the ordinances of justice.

7. They take delight in approaching to God. Sure this cannot be the guize of an hypocrite; will he delight himself in the Almighty? saith Job, Chap. xxvii. 10. No, he will not.

Though God is the chief delight of a man, having every thing in him to render him
lovely

lovely, as was said of Titus Vespasian, *Delicia humani generis*: yet the hypocrite will not delight in God. “*Hypocrita neque Deum neque divina habet in delicus.*”

Till the affections are made spiritual, there is no affection to things that are spiritual. God is a spiritual good, and therefore hypocrites cannot delight in God. But these are a people that delight in approaching to God.

8. They were a people that were much in fasting, as you may see, verse 3, “Wherefore have we fasted, say they, and thou seest not?” Now this is a duty that doth not suppose and require truth of grace only in the heart, but strength of grace.

“No man saith our Lord Christ, puts new wine into old bottles, lest the bottles break, and the wine run out, Matth. ix. 17. New wine is strong, and old bottles weak; and the strong wine breaks the weak vessel; this is a reason Christ gives, why his disciples who were newly converted, and but weak as yet, were not exercised with this austere discipline.

But this people here mentioned, were a people that fasted often, afflicted their souls much, wore themselves out by frequent practices of humiliation. Assembl. Annot. upon the place.

Sure therefore this was new wine in new bottles; this must needs be a people strong in grace: Here seems to be grace not only in truth, but also in growth, and yet for all this, they were no better than a generation of hypocrites;

pocrites : They made a goodly progress, and went far, but yet they went not far enough : They were cast off by God after all. I hope by this time the truth of the point is sufficiently avouched and confirmed ; that a man may be, yea, very many are almost, and yet (no more than) but almost Christians.

Now for the more distinct prosecution of the point.

1. I shall shew you, step by step, how far a man may go, what attainments he may reach unto, how specious and singular a progress he may make in religion, and yet be but almost a Christian when all is done.

2. I will shew you whence it is, that many men go so far, as that they are almost Christians.

3. That they are but almost Christians, when they have gone thus far.

4. What the reason is, why men that go thus far as to be almost Christians, yet go on no further than to be almost Christians.

Quest. 1. How far a man may go in the way to heaven, and yet be but almost a Christian ?

Answ. This I shall shew you in twenty several steps.

1. A man may have much knowledge, much light ; he may know much of God, and his will ; much of Christ and his ways, and yet be but almost a Christian.

For though there can be no grace without knowledge, yet there may be much knowledge

ledge where there is no grace. Illumination often goes before, when conversion never follows after. The subject of knowledge is the understanding, the subject of holiness is the will. Now a man may have his understanding enlightened, and yet his will not at all sanctified: He may have an understanding to know God, and yet want a will to obey God. The Apostle tells us of some, that "When they knew God, yet they glorified him not as God," Rom. i. 21.

To make a man altogether a Christian there must be light in the head, and heat in the heart; knowledge in the understanding, and zeal in the affections.

Some have zeal and no knowledge, that is blind devotion: Some have knowledge and no zeal, that is fruitless speculation. But where knowledge is joined with zeal, that makes a true Christian.

Object. But is it not said, "This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent?" John xvii. 10.

Solution, Is it not every knowledge of God and Christ that interests the soul in life eternal. For why then do the devils perish? they have more knowledge of God, than all the men in the world: For though by their fall they lost their holiness, yet they lost not their knowledge. They are called Daimones, from their knowledge, and yet they are Diaboles, from their malice devils still.

Knowledge

Knowledge may fill the head, but it will never better the heart, if there be not somewhat else. The Pharisees had much knowledge: "Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, and knowest his will," etc. Rom. ii. 17, 18. and yet they were a generation of hypocrites. "Sinite sapientes hujus mundi sapi—enter descendere ad infernum." Alas how many have gone loaded with knowledge to hell?

Though it is true, that it is life eternal to know God and Jesus Christ; yet it is as true, that many do know God and Jesus Christ, that shall never see life eternal.

There is, you must know, a two-fold knowledge; one is common, but not saving; the other is not common, but saving: Common knowledge is that which floats in the head, but doth not influence nor effect the heart.—This knowledge reprobates may have: "Ba-laam saw Christ from the top of the rocks, and from the hills," Numb. xxiii. 10.

Naturalists say, That there is a pearl in the toad's head, and yet her belly is full of poison. The French have a berry which they call uve d'espine, the grape of a thorn.

The common knowledge of Christ, is the pearl in the toad's head; the grape that grows upon thorns, it may be found in men unsanctified.

And then there is a saving knowledge of God and Christ, which doth include the assent

of the mind, and the consent of the will:—
This is a knowledge that implies faith: “By
his knowledge shall my righteous servant jus-
tifie many.” Isa. liii. 11.

And this is that knowledge which leads to
eternal life. Now, whatever the measure of
knowledge is, which a man may have of God,
and of Jesus Christ, yet if it be not this saving
knowledge, knowledge joined with affection
and application, he is but almost a Christian.

He only knows God aright, who knows
how to obey him, and obeys according to his
knowledge of him. “A good understanding
have all they that do his commandments.”
Psal. cxi. 10.

All knowledge without this, makes a man
but like Nebuchadnezzar’s image, with a
head of gold, and feet of clay.

Some know, but to know.

Some know, to be known.

Some know, to practice what they know.

Now to know, but to know, that is curiosity.

To know, to be known, that is vain glory.

But to know, to practice what we know,
that is gospel duty.

This makes a man a compleat Christian;
the other without this, makes a man almost,
and yet but almost a Christian.

2. A man may have great and eminent
gifts, yea, spiritual gifts, and yet be but al-
most a Christian. The gift of prayer is a spi-
ritual gift; now this a man may have, and
yet be but almost a Christian; for the gift of
prayer

prayer is one thing, and the grace of prayer is another.

The gift of preaching and prophesying, is a spiritual gift, 1 Cor. xii. 10. Now this a man may have, and yet be but almost a Christian. Judas was a great preacher, so were they that came to Christ, and said, "Lord, Lord, we have prophesied in thy name, and in thy name cast out devils," etc. Mat. vii. 22. You must know that it is not gifts, but grace which makes a Christian. For,

1. Gifts are from a common work of the Spirit. Now a man may partake of all the common gifts of the Spirit, and yet be a reprobate; for therefore they are called common, because they are indifferently dispensed by the Spirit to good and bad, to them that are believers, and to them that are not.

They that have grace, have gifts; and they that have no grace, may have the same gifts; for the Spirit worketh in both; Nay, in this sense, he that hath no grace may be under a greater work of the Spirit (quoad hoc) as to this thing, than he that hath most grace: A graceless professor may have greater gifts than the most holy believer. He may out-pray, and out-preach, and out-do them; but they in sincerity and integrity out-go him.

2. Gifts are for the use and good of others; they are given, "in ordine ad alium," as the school-men speak, for the profiting and edifying of others; so saith the Apostle, 1 Cor. xii. 7. "They are given to profit withal, Eph. iv. 12. Dona dantur in adjutorium gratiae."

Now a man may edify another by his gifts, and yet be unedified himself. He may be profitable to another, and yet unprofitable to himself.

A lame man may with his crutch point to thee the right way, and yet not be able to walk in it himself. A crooked Taylor may make a suit to fit a straight body, though it fit not him that made it, because of his crookedness.

The Church Christ's garden enclosed, may be watered through a wooden gutter; the sun may give light through a sluttish window; and the field may be well sowed with a dirty hand. The raven was an unclean bird, yet God makes use of her to feed Elijah; though she was not good meat, yet it was good meat she brought, 1 Kings xvii. 6.

The efficacy of the word doth not depend upon the authority of him that speaks it, but upon the authority of the God that blesses it. So that another may be converted by my preaching, and yet I may be a cast-away notwithstanding. Balaam makes a clear and rare prophesy of Christ, and yet he hath no benefit by Christ: "There shall come a star out of Jacob, and a sceptre shall arise out of Israel," But yet Balaam shall have no benefit by it: "I shall see him, but not now: I shall behold him, but not nigh," Numb. xxiv. 17.

God may use a man's gifts to bring another unto Christ, when he himself, whose gifts God used, may be a stranger unto Christ; one man may

may confirm another in the faith, and yet himself may be a stranger to the faith. Paudleton strengthens and confirms. Sanders in Queen Mary's days, to stand to the truth he had preached, and to seal it with his blood, and yet afterwards played the apostate himself, Acts and Mon. last Edit. 3. v. page 141. Scultetus tells us of one Johannes Speiferus, a famous preacher of Augburg in Germany, in the year 1523, who preached the gospel so powerfully, that divers common harlots were converted, and became good Christians, and yet himself afterwards turned Papist, and came to a miserable end. Sculter. Annal. Page 118. Thus the candle may burn bright to light others in their work, and yet afterwards go out in a stink.

3. It is beyond the power of the greatest gifts to change the heart; a man may preach like an Apostle, pray like an Angel, and yet may have the heart of a devil. It is grace only that can change the heart: the greatest gifts cannot change it, but the least grace can. Gifts may make a man a scholar, but grace makes a man a believer.

Now, if gifts cannot change the heart, then a man may have the greatest gifts, and yet be but almost a Christian.

4. Many have gone loaden with gifts to hell; no doubt Judas had great gifts; for he was a preacher of the gospel; and our Lord Jesus Christ would not set him in the work, and not fit him for the work; yet Judas is gone to his own place. The Scribes and Pharisees

43. *The Almost Christian discovered,*

Pharisees were men of great gifts, and yet
were is the wise? where is the Scribe? Gal.
Cor. i. 29. "The preaching of the cross is
to them that perish foolishness," 1 Cor. i. 18.

Them that perish; who are they? now who?
the wise and the learned, both among Jews
and Greeks, these are called them that perish.
"Sungunt in docti & rapiunt coelum dum
nobis cum doctrina nostra in gehennam detru-
dimur," said a great Bishop, when he saw a
poor shepherd weeping over a toad. The
poor illiterate world attain to heaven, while
we with all our learning fall into hell.

There are three things must be done for
us, if ever we would avoid perishing.

We must be thoroughly convinced of sin.
We must be really united unto Christ.

We must be instated in the covenant of
grace.

Now the greatest gifts cannot stead us in
any one of these.

They cannot work through convictions.

They cannot effect our union.

They cannot bring us into covenant relations.

And consequently they cannot preserve
from eternal perishing: And if so, then a
man may have the greatest gifts, and yet be
but almost a Christian.

Gifts may decay and perish; they do
not lye beyond the reach of corruption; in-
deed grace shall never perish, but gifts will;
grace is incorruptible, though gifts are not;

Grace is a spring whose waters fail not, Isa.
lvii. 14. But the streams of gifts may be dri-

banged

ed

ed up; If grace be corruptible in its own na-
ture, as being but a creature, yet it is incor-
ruptible in regard of its conserver, as being
the new creature: He that did create it in us,
will conserve it for us: He that did begin it,
will also finish it, Heb. xiii. 2.

Gifts have their root in nature, but grace
hath its roots in Christ: And therefore though
gifts may die and wither, yet grace shall abide
for ever.

Now, if gifts are perishing, then (though
he that hath the least grace is a Christian, yet)
he that hath the greatest gifts may be but al-
most a Christian.

Object. But doth not the Apostle bid us
covet earnestly the best gifts? 1 Cor. xiii. 31.
Why? must we covet them, and covet them
earnestly, if they avail not to salvation.

Answ. Gifts are good, though they are
not the best good; they are excellent, but
there is somewhat more excellent; so it fol-
lows in the same verse, yet I shew unto you a
more excellent way, and that is the way of
grace, one dram of grace is more worth than
a talent of gifts. Gifts may make us rich to-
wards men, but it is grace that makes us rich
towards God, Luke xii. 21. Our gifts profit o-
thers, but grace profits ourselves: That where-
by I profit another, is good; but that where-
by I am profited myself is better.

Now because gifts are good, therefore we
ought to covet them; but because they are
not the best good, therefore we ought not to
rest in them: We must covet gifts for the
good

44. *The Almost Christian discovered:*

good of others, that they may be edified; and we must covet grace, for the good of our own souls, that they may be saved; for whosoever be bettered by our gifts, yet we shall miscarry without grace.

3. A man may have a high profession of religion, be much in external duties of godliness, and yet be but almost a Christian. Mark what our Lord Christ tells them in Matth. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven;" that is, not every one that makes a profession of Christ, shall therefore be owned for a true disciple of Christ. All are not Israel, that are of Israel, Rom. ix. 6. Nor are all Christians, that make a profession of religion.

What a goodly profession had Judas? He followed Christ, left all for Christ, he preached the gospel of Christ, he cast out devils in the name of Christ, he ate and drank at the table of Christ, and yet Judas was but a hypocrite. Most professors are like lillies, fair in show, but foul in scent; or like pepper, hot in the mouth, but cold in the stomach. The finest lace may be upon the coarsest cloth.

It is a great deceit to measure the substance of our religion by the bulk of our profession, and to judge of the strength of our graces by the length of our duties. The Scriptures speak of some, who having, "a form of godliness, yet deny the power thereof," 2 Tim. iii. 5. Deny the power, that is, they do not live in practice of these graces which they pretend

to

to in their duties: He that pretends to godliness by a specious profession, and yet doth not practice godliness by a holy conversation, "he hath a form, but denies the power." Hugo compares such to the ostrich, "Qui alas habet, sed non volat," which hath great wings, but yet stirs not. Many have the wings of a fair profession, but yet use them not to move upward in spiritual affections, and a heavenly conversation. "Loquitur hic ut piso, vivit ut gallonius."

But to clear the truth of this, that a man may make a high profession of religion, and yet be but almost a Christian, take a four-fold evidence.

1. If a man may profess religion, and yet never have his heart changed, nor his state bettered, then he may be a great professor, and yet be but almost a Christian.

But a man may profess religion, and yet never have his heart changed, nor his state renewed.

He may be a constant hearer of the word, and yet be a sinner still; He may come often to the Lord's table, and yet go away a sinner as he came; we must not think that duties, *ex opere operato*, can confer grace. Many a soul hath been converted by Christ in an ordinance, but never was any soul converted by an ordinance without Christ.

And doth Christ convert all that sit under the ordinance? Surely no; for to some the word is a favour of death unto death, 2 Cor. ii. 16.

And

46. *The Almost Christian discovered.*

And also then it is plain, that a man may profess religion, and yet be but almost a Christian.

2. A man may profess religion, and live in a form of godliness, in hypocrisy; Isa. xlviij. 1.

"Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Juda ; which swear by the name of the Lord, and make mention of the God of Israel, but not in truth nor in righteousness." What do ye think of these ? They make mention of the name of the Lord, there is their profession, but not in truth, nor in righteousness, there is their dissimulation : And indeed there could be no hypocrisy in a religious sense, were it not for a profession of religion ; for he that is wicked, and carnal, and vile inwardly, and appears to be so outwardly, he is no hypocrite, but is what he appears, and appears what he is.

But he that is one thing really, and another thing seemingly, is carnal and unholy, and yet seems to be good and holy, he is an hypocrite.

"*Hypocrita cupit videri justus.*"

Thus the Casuists define hypocrisy, to be simulatio Sanctitatis, a counterfeiting of holiness, and this fits exactly with the Greek word hypokrites, which is from *hypokn nomai*, to counterfeit, Toller. instit. Sacred. lib. 8, 9.

And to this purpose, the Hebrews have two words for hypocrites, *Panim*, which signifies Facies and *Chaniphim*, which signifies counterfeiters, from *Chanaph*, to dissemble ; so that he is an hypocrite that dissembles religion and weareth the face of holiness, and yet is without the

the grace of holiness; he appears to be in semblance, what he is not in substance; he wears a form of godliness without, only as a cover of a profane heart within. He hath a profession that he may not be thought wicked, but it is but a profession, and therefore he is wicked.

He is the religious hypocrite: religious, because he pretends to it: and yet an hypocrite, because he doth but pretend to it; He is like many men in a consumption, that have fresh looks, and yet rotten lungs; or like an apple that hath a fair skin, but a rotten core. Many appear righteous, who are only righteous in appearance.

And if so, then a man may profess religion, and yet be but almost a Christian.

3. Custom and fashion may create a man a professor; as you have many that wear this, or that garb, not because it keeps them warmer, or hath any excellency in it more than another, but merely for fashion.

Many must have powdered hair, spotted faces, feathers in their caps, &c. for no other end, but because they would be fools in fashion.

So many profess Christianity, not because the means of grace warms the heart, or that they see any excellency in the ways of God above the world, but merely to follow the fashion; I wish I might not say, it hath been true of our days, because our religion hath been uppermost, therefore many have professed it; it hath been the gaining trade, and then most would be of that trade.

Religion in credit makes many professors, but few proselytes; but when religion suffers, then its confessors are no more than its converts; for custom makes the former, but conscience the latter.

He that is a professor of religion merely for custom's sake when it prospers, will never be a Martyr for Christ's sake when religion suffers.

He that owns the truth to live upon that, will disown it when it comes to live upon him. They say, that when a house is decaying and falling, all the rats and mice will forsake it; while the house is firm, and they may shelter in the roof, they will stay, but no longer, lest in the decay, the fall should be upon them; and they that lived at the top, should lye at the bottom.

My brethren, may I not say, we have many that are the vermine, the rats and mice of religion, that would live under the roof of it, while they might have shelter in it; but when it suffers, forsake it, lest it should fall; and the fall should be upon them? I am persuaded, this is not the least reason why God hath brought the wheel upon the profession of religion, viz. to rid it of the vermine.

He shakes the foundation of the house, that these rats and mice may quit the roof; not to overturn it, but to rid them out of it, as the husbandman fans the wheat, that he may get rid of the chaff. The Halcion days of the gospel provoke hypocrisy, but the sufferings of religion prove sincerity.

Now then, if custom and fashion make many men professors, then a man may profess religion, and yet be but almost a Christian.

44 If many may perish under a profession of godliness, then a man may profess religion, and yet be but almost a Christian.

Now the scripture is clear, that a man may perish under the highest profession of religion. Christ cursed the fig tree, that had leaves but no fruit. It is said, Matth. viii. 12. "That the children of the kingdom shall be cast out into utter darkness," Who were these, but they that were then the only people of God in the world by profession, that had made a covenant with him by sacrifice, and yet these cast out? Psal. l. 5.

In Matth. vii. 22. you read of some that came and made boast of their profession to Christ, hoping that might save them; "Lord (say they) have we not prophesied in thy name, cast out devils in thy name, done many wonderful works in thy name?" Mat. vii. 22.

Now, what saith our Lord Christ to this? "Then I will profess unto them, I never knew you, depart from me," verse 23. Mark, here are them that prophesy in his name, and yet perish in his wrath, in his name cast out devils, and then are cast out themselves: In thy name do many wonderful works, and yet perish for wicked workers.

The profession of religion will no more keep a man from perishing, than calling a ship a

E safeguard,

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safeguard, or the good-speed, will keep her from drowning.

As many go to heaven with the fear of hell in their hearts, so many go to hell with the name of Christ in their mouths. Now then, if many may perish under a profession of godliness, then may a man be a high professor of religion, and yet be but almost a Christian.

Object. But it is said by the Lord Christ himself, "He that confesseth me before men, him will I confess before my Father in heaven?" Matth. x. 32.

Now for Christ to say, He will confess us before the Father, is equivalent to a promise of eternal life; for if Jesus Christ confess us, God the Father will never disown us.

Solution. True, they that confess Christ shall be confessed by him: And it is as true, that this confession is equivalent to a promise of salvation. But now you must know, that professing Christ, is not confessing him; for to profess Christ is one thing, to confess Christ is another. Confession is giving testimony for Christ, in a time when religion suffers; profession may be only a lifeless formality, in a time when religion prospers. To confess Christ, is to choose his ways, and own them; to profess Christ, is to plead for his ways, and yet live beside them. Profession may be from a feigned love to the ways of Christ, but confession is from a rooted love to the person of Christ.

To profess Christ, is to own him when none deny him; To confess Christ, is to plead for him,

him, and suffer for him, when others oppose him: Hypocrites may be professors, but the Martyrs are the true confessors: Profession is a swimming down the stream; Confession is a swimming against the stream. Now many may swim with the stream (like the dead fish) that cannot swim against the stream with the living fish; Many may profess Christ, that cannot confess Christ, and so notwithstanding their profession, yet are but almost Christians.

4. To come yet nearer; A man may go far in opposing his sin, and yet be but almost a Christian. How far a man may go in this work, I shall show you in seven gradual instances.

1. A man may be convinced of sin, and yet be but almost a Christian. For,

1. Conviction may be rational, as well as spiritual, it may be from a natural conscience enlightened by the word, without the effectual work of the Spirit, applying sin to the heart.

2. Convictions may be worn out; they many times go off, and end not in sound conversion: faith the Church, "We have been with child, we have been in pain, we have brought forth wind." Isa. vi. 18. This is the complaint of the Church, in reference to the unprofitableness of their affections, and it may be the complaint of most, in reference to the unprofitableness of their convictions.

3. Many take convictions of sin to be conversions from thence, and so sit down and rest in their conviction. That is a sad complaint

plaint God makes of Ephraim, "Ephraim is an unwise son, for he should not stay long in the place of the breaking forth of children," Hosea xiii. 13. Now then, if convictions may be only from natural conscience, if they may be worn out, or may be mistaken and refuted in for conversion, then a man may have convictions, and yet be but almost a Christian.

2. A man may mourn for sin, and yet be but almost a Christian; so did Saul, so did Esau, Heb. xii. 16, 17: for the loss of the birth-right, which was his sin, and therefore he is called by the Spirit of God, profane Esau, yet he sought it again carefully with tears.

Object. But doth not Christ pronounce them blessed that mourn? Matth. v. 4. Blessed are they that mourn.

Sure then, if a man mourn for sin, he is in a good condition: You see, saith Nazianzen, Orat. 17. to stenagmoa ten Soterian zeugnumenen, that salvation is joined with sorrow.

Solution. I answer, It is true, that they who mourn for sin in the sense Christ there speaks of, are blessed, but all mourning for sin doth not therefore render us blessed.

1. True mourning for sin, must flow from spiritual conviction of the evil and vileness, and damnable nature of sin. Now all that mourn for sin, do not do it from a thorough work of the Spiritual conviction upon the soul, they have not a right sense of the evil and vileness of sin.

2. True mourning for sin, is more for the

the evil that is in sin, than the evil that comes by sin; more because it dishonours God, and wounds Christ, and grieves the Spirit, and makes the soul unlike God, than because it damns the soul.

Now there are many that mourn for sin, not so much for the evil that is in it, as for the evil that it brings with it. There is mourning for sin in hell, you read of weeping and wailing there, Matth. viii. 12. The damned are weeping and mourning to eternity, there is all sorrow, and no comfort; as in heaven there is peace without trouble, joy without mourning; so in hell there is trouble without peace, mourning without joy, weeping and wailing incessantly: But is for the evil they feel by sin, and not for the evil that is in sin. So that a man may mourn for sin, and yet be but almost a Christian; it may grieve him to think of perishing for sin, when it doth not grieve him that he is defiled and polluted by sin.

3. A man may make a large confession of sin to God to others, and yet be but almost a Christian.

How ingenuously doth Saul confess his sin to David, "I have sinned, (saith he) thou art more righteous than I: Behold, I have played the fool, and have erred exceedingly," 1 Sam. xxiv. 17. and xxvi. 27.

So Judas makes a full confession, "I have sinned in betraying the innocent blood," Mat. xxvii. 4.

Yet Saul and Judas were both rejected of God; so that a man may confess sin, and yet be but almost a Christian.

Object. But is not confession of sin, a character of a child of God? Doth not the Apostle say, if “We confess our sins, God is just and faithful to forgive them?” 1 John, i. 9. No man was ever kept out of heaven for his confessed badness, though many are kept out of heaven for their supposed goodness. “Peccatorum confessio fynedochē universam penitentiam hoc loco significat.” Vorst. in loc.

Judah in the Hebrew, signifies confession, now Judah got the kingdom from Reuben.—Confession of sin is the way to the kingdom of heaven.

Solution: There are some that confess sin, and are saved; there are others that confess sin, and perish.

1. Many confess sin merely out of custom, and not out of conscience: You shall have many that will never pray, but they will make a long confession of sin, and yet never feel the weight or burden of it upon their consciences.

2. Many will confess lesser sins, and yet conceal greater, like the patient in Plutarch, that complained to his physician of his finger, when his liver was rotten.

3. Many will confess sin in the general, or confess themselves sinners, and yet see little, and say less of their particular sins. An implicit confession (as one faith) is almost as bad as implicit faith.

Where

Where confession is right, it will be distinct, especially of those sins that were our chief sins. So David confesses his blood guiltiness, and adultery. Psal. li. 4, 14. So Paul his blasphemy, persecution and injury against the saints, 1 Tim. i. 13, 19. It is bad to hear men confess they are great sinners, and yet confess their sins.

Though the least sin be too bad to be committed, yet there is no sin too bad to be confessed.

4. Many will confess sin, but it is only under extremity, that it is not free and voluntary: Pharaoh confesses his sin, but it was when judgment compelled him: I have sinned against the Lord, saith he, but it was when he had eight plagues upon him.

Many do by their sins, as mariners do by their goods, cast them out in a storm, wishing for them again in a calm. Confession should come like water out of a spring, which runs freely; not like water out of a still, which is forced by fire.

5. Many confess their sins, but with no intent to forsake sin; they confess the sins they have committed, but do not leave the sins they have confessed.

Many men use confession as Lewes the eleventh of France did his crucifix; he would swear an oath, and then kiss it, and swear again, and then kiss it again.

So, many sin, and then confess they do not well, but yet never strive to do better.

Mr. Toshel tells a story of a Minister he knew,

knew, that would be often drunk, and when he came into the pulpit, would confess it very lamentingly ; and yet no sooner was he out of the pulpit, but he would be drunk again, and this would he do as constantly as men follow their trades.

Now then, if a man may confess sin merely out of custom ; if he may confess lesser sins, and yet conceal greater ; if he may confess sin only in the general, or only under extremity, or if he may confess sin without any intent to forsake sin, then surely a man may confess sin, and yet be but almost a Christian.

4. A man may forsake sin, and yet be but almost a Christian : He may leave his lusts and wicked ways, which he sometimes lived in ; and in the judgment of the world become a new man, and yet not be a new creature.— Simon Magus when he hears Philip preaching concerning the kingdom of God, leaves his sorcery and witchcraft and believes, Acts viii.

13.

Object. But you will say, this seems contrary to Scripture ; for that saith, “He that confesseth and forsaketh sin, shall have mercy,” Prov. xxviii. 13. But I confess sin, yea, not only so, but I also forsake sin ; sure therefore his mercy is my portion, it belongs to me.

It is true, that were the soul forsakes from a right principle, after a right manner, to a right end ; where he forsakes sin as sin, as being contrary to God, and the purity of his nature. This declares that soul to be right with

with God, and the promise shall be made good to it; he shall find mercy.

But now, pray mind, there is a forsaking sin that is not right, but unfound.

1. Open sins may be deserted, and yet secret sins may be retained. Now this is not a right forsaking, such a soul shall never find mercy. A man may be cured of a wound in his flesh, and yet may he die of an imposthume in his bowels.

2. A man may forgive sin, but not as sin. For he that forsakes sin as sin, forsakes all sin. "A quatenus ad omne valet consequentia." It is impossible for a man to forgive sin as sin, unless he forgive all that he knows to be sin.

3. A man may let one sin go, to hold another the fatter: As a man that goes to sea, would willingly save all his goods, but if the storm arise that he cannot, then he throws some over-board to lighten the vessel, and save the rest; so did they, Acts xxvii. 38.

So the sinner chooses to keep all his sins; but if a storm arise in the conscience, why then he will heave one lust over-board to save the life of another.

4. A man may let all sin go, and yet be a sinner still; for there is the root of all sin in the heart, though the fruit be not seen in the life; the tree lives, though the boughs be lopt off.

As a man is a sinner before ever he act sin, so (till grace renew him) he is a sinner though he leaves sin; for there is original sin in him enough to damn and destroy him. Psal. li. 5.

5. Sin

5. Sin may be left, and yet be loved: A man may forsake the life of sin, and yet retain the love of sin. Now, though leaving sin make him almost a Christian, yet loving sin vouches he is but almost a Christian.

It is a less evil to do sin, and not to love it, than to love sin and not to do it; for to do sin may argue only weakness of grace, but to love sin argues strength of lust: What I hate, that do I. Rom. viii. 15.

Sin is bad in any part of a man, but sin in the affection, is worse than sin in the conversation; for sin in the conversation may be only from infirmity, but sin in the affection is the fruit of choice and unregeneracy.

6. All sin may be chained, and yet the heart not changed, and so the nature of the sinner is the same as ever. A dog chained up, is a dog still, as much as if it were loose to devour.

There may be a cessation of arms between enemies, and yet the quarrel may remain on foot still. There may be a making truce, where there is no making peace.

A sinner may lay the weapons of sin out of his hand; and yet the enmity against God still remains in his heart. There may be a truce; he may not sin against him, but there can be no peace till he be united unto him.

Restraining grace holds in the sinner, but it is renewing grace that changes the nature. Now many are held in by grace from being open sinners, that are not renewed by grace, and made true believers. Now

Now then, if a man may forsake open sins, and retain secret sins; if he may forsake sin, but not as sin; if he may let one sin go to hold another the faster; if a man may let all sin go, and yet be a sinner still; if sin may be left, and yet loved: Finally, if all sin may be chained, and yet the heart not changed; then a man may forsake sin, and yet be but almost a Christian.

5. A man may hate sin, and yet be but almost a Christian. Absalom hated Amnon's uncleanness with his sister Tamar; yea, his hatred was so great, as that he slew him for it. and yet Absalom was but a wicked man.

Object. But the scripture makes it a sign of a gracious heart to hate sin; yea though a man do through infirmity fall into sin, yet if he hates it, this is a proof of grace. Paul proves the sincerity of his heart, and the truth of his grace by this hatred of sin, though he committed it, Rom. vii. 15. "What I hate, that I do."

Nay, what is grace but "Conformatas cum archetypo," a conformity of the soul to God, to love as God loves, to hate as God hates: Now God hates sin: It is one part of his holiness, to hate all sin.

Solution. And if I hate sin, then am I conformed to God: And if I am conformed to God, than am I altogether a Christian.

It is true, that there is a hatred of sin, which is a sign of grace, and which flows from a principle of grace, and is grace. As for instance,

stance, To hate sin as it is an offence to God, a wrong to his Majesty : To hate sin, as it is a breach of the command, and so a wicked controuling God's will, which is the only rule of godliness : To hate sin, as being a disingenious trasgression of that law of love established in the blood and death of Christ, and so in a degree a crucifying of Christ afresh.

To hate sin, as being a grieving and quenching the Spirit of God, as all sin in its nature is. Thus to hate sin, is grace ; and thus every true Christian hates sin. But though every man that hath grace, hates sin, yet every man that hates sin hath not grace : For a man may hate sin from other principles, not as it is a wrong to God, or a wounding to Christ, or a grieving the Spirit, for then he would hate all sin ; for there is no sin but hath this in the nature of it :

But, 1. A man may hate sin for the shame that attends it, more than for the evil that is in it. Some sinners there are who declare their sins as Sodom, they hide it not, Isa. iii. 9. They are set down in the seat of the scornful, Psal. i. 3. They glory in their shame, Philip. v. 9. But now others there are who are ashamed of sin, and therefore hate it, not for the sin's sake, but the shame's sake. This made Absalom hate Amnon's uncleanness, because it brought shame upon him and his Sister.

2. A man may hate sin more in others than in himself : So doth the drunkard, he hates

hates drunkenness in another, and yet practices it himself: The liar hates falsehood in another, but likes it in himself. Now he that hates sin from a principle of grace, hates sin most in himself; he hates sin in others, but he loathes most the sins of his own heart.

A man may hate one sin, as being contrary to another: There is a great contrariety between sin and sin, between lust and lust: It is the excellency of the life of grace, that it is an uniform life: There is not one grace contrary to another: The graces of God's Spirit are different, but not differing: Faith and love and holiness are all one; they consist together at the same time, in the same subject; nay, they cannot be parted: There can be no faith without love, no love without holiness. And so on the other hand, no holiness without love, no love without faith. So that this makes the life of grace an easy and excellent life:— But now the life of sin is a distracting contradictory life, wherein a man is a servant to contrary lusts. The lust of pride and prodigality is contrary to the lust of covetousness, &c. Tit. iii. 3.

Now when one lust gets to be the master: Lust in the soul, then that works a hatred of its contrary: Where covetousness gets the heart, there the heart hates pride: And where pride gets uppermost in the heart, there the heart hates covetousness. Thus a man may hate sin, not from a principle of grace, but from the contrariety of lust.

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He doth not hate sin as it is sin, but he hates it as being contrary to his beloved sin. Now then, if a man may hate sin for the shame that attends it; if he may hate sin more in others than in himself; and if he may hate one sin, as being contrary to another, then he may hate sin, and yet be but almost a Christian.

6. A man may make great vows and promises, he may have strong purposes and resolutions against sin, and yet be but almost a Christian.

Thus did Saul, he promises and resolves against his sin: "Return my son David, (saith he) for I will no more do thee harm," 1 Sam. xvi. 21. What promises and resolves did Pharaoh make against that sin of detaining God's people; saith he, "I will let the people go, that they may do sacrifice to the Lord," Exod. viii. 8. And again, I will let you go, and ye shall stay no longer, Exod. ix. 28. And yet Saul and Pharaoh both perish in their sins. The greatest purposes and promises against sin, will not make a man a Christian: For,

1. Purposes and promises against sin never hurt sin; we say, threatened folk live long; and truly so do threatened sins. It is not new purposes, but a new nature, that must help us against sin: Purposes may bring to the birth, but without a new nature there is no strength to bring forth. The new nature is the best foil

soil for holy purposes to grow in, otherwise they wither and die, like plants in an improper soil.

2. Trouble and afflictions may provoke us to large purposes and promises against sin for the future; what more common than to vow, and not to pay; to make vows in the day of trouble, which we make no conscience to pay in the day of peace; many covenant against sin when trouble is upon them, and then sin against their covenant, when it is removed from them.

It was a brave rule that Pliney in one of his epistles gave to his friend to live by: "Ut tales esse perseveremus sani, quales nos futuros esse profit mur confirmi." That we should continue to be such when we are well, as we promise to be when we are sick. Many are our sick-bed promises; but we are no sooner well, but we grow sick of our promises.

3. Purposes and resolves against sin for the future, may be only a temptation to put off repentance for the present: Satan may put a man on to good purposes, to keep him from present attempts. He knows whatever we purpose, yet the strength of performance is not in ourselves. He knows that purposes for the future, are a putting God off for the present; there are a secret will not, to a present opportunity. That is a notable passage, Luke v. 59. Follow me, saith Christ to the two men. Now see what answers they give to Christ, suffer me first to go bury my father,

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faith one : This man purposes to follow Christ, only he would stay to bury his father. Saith the other, "Lord, I will follow thee, but let me first go and bid them farewell which are at my house," verse 61. I will follow thee, but only I would first go and take my leave of my friends, or set my house in order : And yet we do not find that ever they followed Christ, notwithstanding their fair purposes.

4. Nature unsanctified may be so far wrought on, as to make great promises and purposes against sin.

1. A natural man may have great convictions of sin, from the workings of an enlightened conscience.

2. He may approve of the law of God.

3. He may have a desire to be saved.

Now these three together ; the working of conscience, the sight of the goodness of the law, a desire to be saved, may bring forth in a man great purposes against sin, and yet he may have no heart to perform his own purposes. This was much with the case of them, Deut. v. 27, say they to Moses, "Go thou near, and hear all that the Lord our God shall say, and tell thou it to us, and we will hear it, and do it."

This is a fair promise, and so God takes it, ver. 28. "I have heard the words of this people, they have well said all that they have spoken." So said, and so done, had been well ; but it was better said than done ; for though they had a tongue to promise, yet they had no heart

heart to perform; and this God saw, therefore said he, ver. 29, "O that there were such an heart in them, that they would fear me, and keep my commandments always, that it might be well with them."

They promise to fear God, and keep his commandments, but they wanted a new heart to perform what an unsanctified heart had promised. It fares with men in this case, as it did with that son in the gospel, that said, "He would go into the vineyard, but went not,"

Matth. xxi. 30.

Now then, if purposes and promises against sin, never hurt sin; if present afflictions may draw out large promises; if they may be the fruit of temptation, or if from nature unsanctified, surely then a man may promise and purpose much against sin, and yet be but almost a Christian.

7. A man may maintain a strife and combat against sin in himself, and yet be but almost a Christian. So did Balaam when he went to curse the people of God; he had a great strife within himself, "How shall I curse (saith he) where God hath not cursed? or how shall I defie, whom the Lord hath not defied?"

xxiii. 8. And did not Pilate strive against his sin, when he said to the Jews, "Shall I crucifie your King? What evil hath he done? I am innocent of the blood of this man." Mark xv. 12, 14. Matth. xxvii. 24.

Object. But you will say, is not this an argument of grace, when there is a striving in

the soul against sin? For what should oppose sin in the heart, but grace? The apostle makes the lusting of the flesh against the spirit, and the spirit against the flesh, Gal. v. 17, to be an argument of grace in the heart. Now I find this strife in my heart, though the remainders of corruption sometimes break out into actual sins, yet I find a striving in my soul against sin.

Solut. It is true, there is a striving against sin, which is only from grace, and is proper to believers; and there is a striving against sin, which is not from grace, and therefore may be in them that are not believers. There is a strife against sin in one and the same faculty, the will against the will, the affection against the affection, and this is that which the Apostle calls the lusting of the flesh against the spirit; that is, the striving of the unregenerate part against the regenerate; and this is ever in the same faculty, and is proper to believers only.

An unbeliever never finds this strife in himself; this strife cannot be in him, it is impossible (as such) that is, while he is on this side a state of grace.

But then, there is a striving against sin in divers faculties, and this is the strife that is in them that are not believers; there the strife is between the will and the conscience: Conscience enlightened and terrified with the fear of hell and damnation, that is against sin; the will and affection (not being renewed) they

are

are for sin. And this causes great ruggings and strong combats many times in the sinner's heart. — Video meliora proboque, deteriora sequor. —

Thus it was with the scribes and Pharisees; conscience convinceth them of the divinity of Christ, and of the truth of his being the Son of God; and yet a perverse will and carnal affections cry out, crucifie him, crucifie him. Conscience pleadeth for him; he had a witness in their bosoms, and yet their wills were bent against him, and therefore they are said to have resisted the spirit; to wit, the workings and convictions of the spirit in their consciences. Acts vii. 51. And this is the case of many sinners, when the will and affections are for sin, and plead for it, conscience is against it, and many times frights the soul from doing of it.

And hence men take that which opposes sin in them, to be grace, when it is only the work of a natural conscience, they conclude the strife is between grace and sin, the regenerate, and unregenerate part; when alas! it is no other than the contention of a natural conscience against a corrupt will and affection. And if so, then a man may have great strifes and combats against sin in him, and yet be but almost a Christian.

5. A man may desire grace, and yet be but almost a Christian; so did the five foolish virgins. Matth. xxv. 8. Give us of your oil; what was that but true grace; it was the oil that lighted the wise virgins into the bridegroom's

groom's chamber. They do not only desire to enter in, but they desire oil to let them in: Wicked men may desire heaven, desire a Christ to save them; there is none so wicked on earth, but desire to be happy in heaven. But now here are they that desire grace as well as glory, and yet these are but almost Christians.

Object. But is it not commonly taught, that desires of grace are grace? Nay, doth not our Lord Christ himself make it so? "Blessed are they that hunger and thirst after righteousness, for they shall be filled," Mat. v. 6.

Solut. It is true, that there are some desires of grace which are grace.—As

(1.) When a man desires grace from a right sense of his natural state, when he sees the vileness of sin, and the woeful, defiled, and loathsome condition he is in, by reason of sin, and therefore desires the grace of Christ to renew and change him: this is grace. This some make to be the lowest degree of saving faith.

(2.) When a man joins proportionable endeavours to his desires, doth not only wish for grace, but work for grace; such desires are grace.

(3.) When a man's desires are constant and incessant, that cease not but in the attainment of their object, such desires are true grace. They are a part of the especial work of the Spirit. They do really partake of the nature of grace: Now it is a known maxim: "Quicquid participat de natura totius, est pars totius;"

totius;” That which partakes of the nature of the whole, is a part of the whole. The filings of gold are gold. The sea is not more really water than the least drop : The flame is not more really fire than the least spark ; for these do “Participare de natura totius.” But though all the true desires of grace are grace, yet all desires of grace are not true :

For, (1.) A man may desire grace, but not for itself, but for somewhat else ; nor grace for graces sake, but for heaven’s sake : He doth not desire grace that his nature may be changed, his heart renewed, the image of God stamped upon him, and his lusts subdued in him. These blessed desires are found only in true believers. The true Christian only can desire grace for graces sake ; but the almost Christian may desire grace for heaven’s sake.

(2.) A man may desire grace without proportionable endeavours after grace : Many are good at wishing, bad at working, like him that lay in the grafts on a summer day, crying out, “O si hoc esset laborare, O that this were to work.” Solomon saith, “The desire of the slothful kill him. Why so ? For his hands refuse to labour.” Prov. xxi. 25. He perisheth in his desires, “Virtutem ut videant contabescantque relictæ. Pers. The believer joins desires and endeavours together ; “One thing have I desired of the Lord, and that will I seek after,” Psal. xxvii. 4.

(3.) A man’s desires of grace may be unseasonable ; thus the foolish virgins desired oil

oil when it was too late : " Impli non curant
quaerere quem tamen desiderant invenire, cu-
pientes consequi, sed non & sequi." Bern.—
The believer's desires are seasonable : He de-
sires grace in the season of grace, and seeks it
in a time when it may be found. " The wise
man's heart knows both time and judgment,"
Eccl. viii. 5. He knows his season, and hath
wisdom to improve it. The silly sinner doth
all his works out of season : He sins away the
seasons of grace, and then desires grace when
the season is over : The sinner doth all too
late, as Esau desired the blessing when it was
too late, and therefore he lost it, whereas had
he come sooner, he had obtained it, " Sero
sapiunt phryges." Most men are like Epine-
thus, wise too late : They come when the
market is done ; when God had shut in shop,
then they have oil to get. When they lye up-
on their death-beds, then they desire holy
hearts.

(4.) Desires of grace in many are very
inconstant and fleeting, like the morning dew
that quickly paffes away, Hos. vi. 4. Or like
Jonah's gourd, that springs up in a night, and
withers in a night, Jonah iv. 6, 7. They have
no root in the heart, and therefore quickly
perish. Now then, if a man may desire grace,
but not for graces sake, if desires may be
without endeavours. If a man may desire grace
when it is too late, if these desires may be but
fleeting and inconstant, then may a man de-
sire grace and yet be but almost a Christian.

(6.) A

(6.) A man may tremble at the word of God, and yet be but almost a Christian, as Belshazzar did at the hand writing upon the wall. Dan. v. 6.

Object. But is not that a note of sincerity and truth of grace to tremble at the word? Doth not God say, "To him will I look, that is of a poor and contrite spirit, and trembles at my word?" Isa. lxvi. 2.

Solut. There is a two-fold trembling.

(1.) One is, when the word discovers the guilt of sin, and the wrath of God that belongs to that guilt; this, where conscience is awake, causes trembling and amazement: Thus when "Paul preached of righteousness and judgment, it is said, Felix trembled." Acts xxiv. 45.

(2.) There is a trembling which arises from a holy dread and reverence of the Majesty of God speaking in his word: This is only found in true believers, and is that which keeps the soul low in its own eyes. Therefore mark how the words run in Isa. lxvi. 2. "To him will I look that is of a poor and contrite spirit, and trembles at my word."

God doth not make the promises to him that trembles at the word; for the devils believe and tremble. James ii. 19. The word of God can make the proudest and stoutest sinner in the world to shake and tremble, but it is to the poor and contrite in spirit that trembles, where trembling is the fruit of a spirit broken for sin, and low in its own eyes, there will God look. Now many tremble at the word, but not

not from poverty of spirit, not from a heart broken for sin, and low in its own eyes, not from a sense of the majesty and holiness of God, and therefore notwithstanding they tremble at the word, yet they are but almost Christians.

(7.) A man may delight in the word and ordinances of God, and yet be but almost a Christian. Isa. lviii. 2. "They delight in approaching to God."

And it is said of that ground, Matth. xiii. 20. that it received the word with joy, and yet it was but stony ground.

Object. But is it not made a character of a godly man to delight in the word of God: Doth not David say, "He is a blessed man that delights in the law of the Lord?" Ps. i. 2.

Solut. There is a delighting in the word, which flows from grace, and is a proof of blessedness.

(1.) He that delights in the word because it is spiritual, he is a Christian indeed: The more spiritual the ordinances are, the more doth a gracious heart delight in them.

(2.) When the word comes close to the conscience, rips up the heart, and discovers sin, and yet the soul delights in it notwithstanding; this is a sign of grace.

(3.) When delight arises from that communion that is to be had with God there; this is from a principle of grace in the soul.

But there may be a delight in the word where there is no grace.

(1.) There are many delighting in the word,

word, because of the eloquence of the preacher; they delight not so much in the truth delivered, as in the dress they are delivered in. Thus it is said of the prophet Ezekiel, that he was to them as a very lovely song of one that hath a pleasant voice. Ezek. xxxiii. 52. There are very many that delight to hear the word, that yet take no delight to do it; so saith God of them in Ezek. xxxiii. 32. "They delight to hear my words, but they do them not."

Now then, if a man may delight in the word, more because of the eloquence of the preacher, than because of the spirituality of the matter: If he may delight to hear the word, and yet not delight to do it, then he may delight in the word, and yet be but almost a Christian.

(8.) A man may be a member of the Church of Christ, he may join himself to the people of God, partake with them in all ordinances, and share of all church privileges, and yet be but almost a Christian.

So the five foolish virgins joined themselves to the wise, and walked together. Many may be members of the Church of Christ, and yet not members of Christ the head of the Church.

There was a mixed multitude came up with the Church of Israel out of Egypt; they joined themselves to the Israelites, owned their God, left their own country, and yet in heart Egyptians notwithstanding. All are not Israel, that are of Israel, Rom. ix. 6. The church in all ages hath had unsound members: Cain had

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communion with Abel; Ishmael dwelt in the
same house with Isaac; Judas was in fellow-
ship with the Apostles; and so was Demas
with the rest of the disciples.

There will be some bran in the finest meal,
the draw net of the gospel, catches bad fishes
as well as good; the tares and the wheat grow
together, and it will be so till the harvest.—
God hath a church where there are no mem-
bers, but such as are true members of Christ;
But it is in heaven; it is the Church of the first
born. Heb. xii. 23. There are no hypocrites,
no rotten unfound Professor, none but the spi-
rits of just men made perfect. Marth. iii. 18.
All is pure wheat that God layeth up in that
garner; there the chaff is separated to un-
quenchable fire.

But in the church on earth, the wheat and
the chaff lie in the same heap together: The
Samaritans will be near of kin to the Jews,
when they are in prosperity; for while the
church of God flourisheth in the world, many
will join to it; they will seem Jews, though
they are Samaritans; and seem saints, tho' yet
they are no better than almost Christians.

(9.) A man may have great hopes of hea-
ven, great hopes of being saved, and yet be
but almost a Christian. Indeed there is a hope
of heaven, which is the anchor of the soul,
sure and stedfast, Heb. vi. 10. It never mis-
carries, and it is known by four properties.

First, It is a hope which purifies the heart,
purges out sin, 1 John, iii. 3. "He that hath
this

this hope, purifies himself even as God is pure." That soul that truly hopes to enjoy God, truly endeavours to be like God.

Secondly, It is a hope which fills the heart with gladness: "We rejoice in hope of the glory of God," Rom. v. 2.

Thirdly, It is a hope that is founded upon the promise. Psal. cxxx. 6. As there can be no true faith without a promise, so nor any true hope. Faith applies the promise, and hope expects the fulfilling of the promise. Faith relies upon the truth of it, and hope waits for the good of it. Faith gives interest, hope expects delivery & safety.

Fourthly, It is a hope that is wrought by God himself in the soul, who is therefore called, "The God of hope," Rom. xv. 13. as being the author as well as the object of hope. Now he that hath this hope, shall never miscarry: This is a right hope, the hope of the true believer, Christ in you the hope of glory,

Col. i. 27.

But then, as there is a true and sound hope, so there is a false and rotten hope; and this is much more common, as bastard pearls are more frequently worn than true pearls. There is nothing more common than to see men big with groundless hopes of heaven. As, first, a man may have great hope, that hath no grace; you read of the hope of hypocrites, Job xviii.

13, 14.

The performance of duties is a proof of their hope: The foolish virgins would never have done what they did, had they thought

they should have been shut out after all.
Many professors would not be at such pains
in duties as they are, if they did not hope for
heaven. Hope is the great motive to action;
despair cuts the sinews of all endeavours; this
is one reason why the damned in hell cease act-
ing toward an alteration of their state, because
despair hath taken hold of them: If there were
any hope in hell, they would up and be doing
there. So that there may be great hopes, where
there is no grace. Experience proves this;
formal professors are men of no grace, but yet
men of great hopes: Nay, many times you
shall find, that none fear more about their eter-
nal condition, than they that have most cause
of joy, and none hope more, than they that
have most cause to fear. As interest in God
may sometimes be without hope, so hope in
God may be without interest.

(2.) A man may hope in the mercy, and
goodness, and power of God without eyeing
the promise; and this is the hope of most. God
is full of mercy and goodness, and therefore
willing to save; and he is infinite in power,
and therefore able to save; why therefore
should I not rest on him.

Now it is presumption, and therefore sin,
to hope in the mercy of God, otherwise than
by eyeing the promise; for the promise is the
channel of mercy, the pipe through which it
is conveyed: All the blessedness the saints en-
joy in heaven, is no other than what is the
fruit of the promise relied on, and hoped for
there

there on earth. A man hath no warrant to hope in God, but by virtue of the promise.

(3.) A man may hope for heaven, and yet not cleanse his heart, nor depart from his secret sins: That hope of salvation that is not accompanied with heart purification, that is a vain hope.

(4.) A man may hope for heaven, and yet be doing the work of hell: He may hope for salvation, and yet be working out his own damnation, and so perish in his confidences. This is the case of many, "Male agendo spe-rant, & sperando pereunt :" Like the water-man, that looks one way and rows another.— Many have their eyes on heaven, whose hearts are in the earth: They hope in God, but choose him not for a portion: They hope in God, but do not love him as the best good, and therefore are like to have no portion in him, nor good by him; but are like to perish without him, notwithstanding all their hopes, Job xxvii. 8. "What is the hope of the hypocrite, though he hath gained, when God takes away his soul?"

Now then, if a man may have great hopes of heaven, that hath no grace; if he may hope in mercy without eyeing the promise; if he may hope without heart purifying; if he may hope for heaven, and yet do the work of hell; surely then, a man may have great hopes of heaven, and yet be but almost a Christian.

(10.) A man may be under great and visible changes, and these wrought by the mini-

stry of the word, and yet be but almost a Christian, as Herod was: It is said, when he heard John the Baptist, "He did many things, and heard him gladly," Marth. vi. 20. Saul was under a great change, when he met the Lord's prophets, he turned prophet too.

Nay, it is said, ver. 9. of that I Sam. x., that God gave him another heart. Now, was not this a work of grace? And was not Saul here truly converted? One would think he was, but yet indeed he was not. For though it is said, God gave him another heart, yet it is not said, that God gave him a new heart.

There is a great difference between (lebb aeber) another heart, and (lebb chadish) a new heart; God gave him another heart to fit him for a ruler, but gave him not a new heart to make him a believer: Another heart may make another man; but it is a new heart that makes a new man.

Again, Simon Magus is a great proof of this truth, he was under a great and visible change; of a sorcerer, he was turned to a believer; he left his witchcrafts and sorceries, and embraced the gospel; was not this a great change?

If the drunkard doth but leave his drunkenness, the swearer his oaths, the profane person his profaneness; they think this a gracious change, and their state is now good: Alas! Simon Magus did not only leave his sins, but had a kind of conversion; for he believed, and was baptized, Acts viii. 13.

Object.

Object. But is not that man that is changed, a true Christian?

Solut. Not every change makes a man a Christian; indeed there is a change, that who-ever is under it, he is a true Christian. When a man's heart is so changed, as that it is renew-ed, when old things are done away, and all things are become new, 2 Cor. v. 17. when the kainectisis, new creature is wrought in the soul, when a man is turned from darkness to light, from the power of Satan to God. Acts xxvi. 18. When the mind is enlightened, the will renewed, the affections made heavenly, then a man is a Christian indeed.

But now you must know, that every change is not this change: For,

(1.) There is a civil change, a moral change, as well as a spiritual and supernatural change. Many men are changed in a moral sense; and one may say, they are become new men, but they are in heart and nature the same men still. They are not changed in a spiritual and super-natural sense, and therefore it cannot be said of them, they are become new creatures.

Restraining grace may cause a moral change, but it is renewing grace that must cause a sa-living change. Now many are under restraining grace, and so changed morally, that are not under the power of renewing grace, and so changed savingly.

(2.) There is an outward change, as well as an inward change; the outward change is of-ten without the inward, though the inward change

change is never without the outward. A man's heart cannot be sanctified, but it will influence the life; but a man's life may be reformed, and yet never affect or influence the heart.

(3.) A man may be converted from a course of profaneness, to a form of godliness; from a filthy conversation, to a fair profession; and yet the heart the same, in one and the other. A rotten post may be gilt without, and yet un-sound within. "Hypocrita in verbis sanctus, in corde vanus, iatus Nero, foras Cato. Audix nemo melius; specta, nemo pejus." It is common to have the outside of the cup and platter made clean, and yet the inside foul and filthy. Math. xxiii. 25.

Now then, if a man may be changed morally, and yet not spiritually; outwardly, and yet not inwardly; from a course of profaneness, to a lifeless form of godliness, then a man may be under great and visible changes, and yet be no more than almost a Christian.

I do not speak this to discountenance any change, short of that that is spiritual; but to awaken you to seek after that change, which is more than moral. It is good to be outwardly reformed, but it is better to be savingly renewed. I know how natural it is for men to take up with any thing like a work of conversion, though it be not conversion; and resting in that, they eternally perish.

Beloved, let me tell you, there is no change, no conversion can stead your souls in the day of judgment, on this side that saving work
which

which is wrought on the soul by the Spirit of God renewing you throughout; 1 Thess. v. 25. The sober man without this change, shall as surely go to hell as the beastly drunkard.

Morality and civility may commend us to men, but not to God: They are of no value in the procurement of an eternal salvation. A man may go far in an outward change, and yet not be one step nearer heaven, than he that never was under any change; nay, he may be (in some sense) farther off, as Christ saith, the scribes and Pharisees were farther from heaven with all their show of godliness, than publicans or harlots, in all their sin and uncleanness. Matth. xxi. 31. Because resting in a false work, a partial change, we neglect to seek after a true and saving change. There is nothing more common than to mistake our state, and by over-weaning thoughts mis-judge our condition, and so perish in our own delusions. The world is full of these foolish builders, that lay the foundation of their hopes of eternal salvation upon the sand. Mat. vii. 26.

Now, my brethren, would you not mistake the way to heaven, and perish in delusion? Would you not be found fools at last? For none are such fools as the spiritual fool, who is a fool in the great business of salvation.—Would you not be fools for your souls, and for eternity? O then, labour after and pray for a thorow work of conversion; beg of God that he would make a saving change in your souls, that you may be altogether Christians. All

All other changes below this saving change, this heart change, make us but almost Christians.

(11.) A man may be zealous in the matters of religion, and yet be but almost a Christian. Jehu did not only serve God, and do what he commanded him, but was very zealous in his service. 2 Kings, x. 16. "Come with me, and see my zeal for the Lord of host;" and yet in all this Jehu was a very hypocrite, 2 Chron. xxix. Joash was a great reformer in Jehoiadah's time; it is said, "He did that which was right in the eyes of the Lord, all the days of Jehoiadah the priest;" but when Jehoiadah died, Joash his zeal for God died with him, and he becomes a very wretch.

Object. But the Apostle makes zeal to be a note of sound Christianity, Gal. iv. 18. "It is good to be zealously affected in a good thing." Nay, it seems to be the non-such qualification for obtaining eternal life, "The kingdom of heaven suffereth violence, and the violent take it by force," Matth. xi. 12.

It is true, there is a zeal which is good, and which renders the soul highly acceptable to God; a zeal that never misses of heaven and salvation.

Now this is a zeal which is a celestial fire, the true temper and heat of all affections to God and Christ; *Qui non zelat, non amat.* It is a zeal wrought and kindled in the soul by the spirit of God, who first knows it, and then *fets* *conca bruit en le sing*.

Or, the false Professor tried and cast. 183
sets it on work ; it is a zeal that hath the word of God for its guide, directing it in working, both in regard of its object and end, manner and measure. It is a zeal that checks sin, and forwards the heavenly life ; it is a zeal that makes the glory of God its chief end, which swallows up all by ends ; "The zeal of thine house hath eaten me up," John ii. 17.

But now all zeal is not this kind of zeal ; there is a false zeal, as well as a true ; every grace hath its counterfeit : As there is fire, which is true heavenly fire on the altar ; so there is strange fire. Nadab and Abihu offered strange fire upon God's altar. Lev. x. 1. There are several kinds of zeal, none of which are true and sound, but false and counterfeit.

I will instance in eight particulars.

(1.) There is a blind zeal, a zeal without knowledge. Rom. x. 2. "They have a zeal (saith the Apostle) but not according to knowledge." Now as knowledge without zeal is fruitless, so zeal without knowledge is dangerous ; it is like wild-fire in the hand of a fool, or like the devil in the man possessed, that threw him sometimes into the fire, sometimes into the water, Matth. xvii. 5. "Zelus absque scientia, quo vehementius irruit, eo gravius corruit." Bern.

The eye is the light of the body, and the understanding is the light of the soul : Now as the body without the light of the eye cannot go without stumbling ; so the soul without the light of the mind, cannot act without erring.

erring. Zeal without knowledge, is like an ignis fatuus, in a dark night, that leads a traveller out of his way into bogs and mire.— This was the zeal of Paul, Acts xxii. 3. 4. while he was a Pharisee. “I was zealous towards God as ye are all this day; and I persecuted this way unto death.” And so Acts xxvi. 9 “I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. So Philip. iii. 6. concerning zeal, persecuting the Church.”

Such a zeal was that in John xvi. 2. “They shall put you out of the synagogue; (silence you, you shall not be suffered to preach) yea, the time comes, that whoever kills you, will think that he doth God service.” This is a great zeal, but it is a blind zeal, and that God abhors.

(2.) There is a partial zeal, in one thing fire hot, in another key-cold; zealous in this thing, and yet careless in another: Many are first-table Christians, zealous in the duties of the first-table, and yet neglect the second: Thus the Pharisees were zealous in their Corban, Matth. xxiii. 23. and yet unnatural to their parents, suffering them to strave and perish. Lyra hath these words, “Filius per professionem sanctam in religione excusatur, surveniendo parentibus.” Others are second-table Christians, zealous in the duties of the second-table, but neglect the first; more for righteousness among men, than for holiness towards God. But now he whose religion ends with

with the first-table, or begins with the second, he is a fool in his profession, for he is but almost a Christian.

The woman that was for the dividing the child, was not the true mother: And he that is for dividing the commands, is not a true believer. Jehu was zealous against Ahab's house, but not so against Jeroboam's calves, 2 Kings x. 16. compared with ver. 29. Many are zealous against sins of opinion, that yet use no zeal against the sins of their conversation.

Now as we know that the sweat of the whole body is a sign of health, but the sweat of some one part only, shows a distemper; and therefore physicians do reckon such an heat to be symptomatical. Joan Ferm. de sebribus, lib. iv. cap. 19.

So where zeal reaches to every command of God alike, that is a sign of a sound constitution of soul; but where it is partial, where a man is hot in one part and cold in another, that is symptomatical of some inward spiritual distemper.

(3.) There is a misplaced zeal fixed upon unsuitable and disproportionate objects, many are very zealous in trifling things that are not worth it, and trifle in the things that most require it; like the Pharisees that were diligent tythers of mint, annise, and cummin, but neglected ta Baroutera Tou nomou, the weightier matters of the law, judgment, mercy, and faith. Matth. xxiii. 23. They had no zeal for these, though very hot for the other. Ma-

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ny are more zealous for a ceremony, than for the substance of religion; more zealous for bowing at the name of Jesus, than for conformity to the life of Jesus; more zealous for a holy vestment, than for a holy life; more zealous for the inventions of men, than for the institutions of Christ. Heathens will rise up in judgment against such men. "Deus non superstitione coli vult sed pietate," said Cicero.

This is a superstitious zeal, and usually found in men unconverted, whom grace was never wrought in. When was it that Paul was so exceedingly zealous of the traditions of his fathers? as he saith, Gal. i. 14. but only when he was in his wretched and unconverted state, as you may see in the next verses: "But when it pleased God to call me by his grace, then I conferred not with flesh and blood," ver. 15, 16. Paul had another kind of zeal then, acted by other kind of principles.

4. There is a selfish zeal, that hath a man's own ends for its motive: Jehu was very zealous, but it was not so much for God, as for the kingdom; not so much in obedience to the command, as in design to step into the throne: And therefore God threatens to punish him for that very thing he commands him to do, Hosea i. 4. "I will avenge the blood of Jezreel upon the house of Jehu;" because he shed that blood to gratify his lust, not to obey God. So Simeon and Levi pretended great zeal for circumcision, seem very zealous for the honour of God's ordinances, when in truth their zeal was for

for covetousness and revenge upon the Shechemites. Gen. xxxiv, 14, 15, compared with verses 25, 26, 27, 28, 29.

5. There is an outside zeal; such was that of the Scribes and Pharisees, they would not eat with unwashen hands, but yet would live in unseen sin; they would wash the cup often, but the heart seldom: Paint the outside, but neglect the inside. Jehu was a mighty outside reformer, 2. Kings x. 16. but he reformed nothing within, for he had a base heart under all, ver. 31. "Jehu took no heed to walk in the law of the Lord with all his heart." Though his fleece was fair, his liver was rotten. "Ne apparent quisquam ultra videri quem esse ut possit ultra esse quam videtur." Greg.

Our Lord Christ observes of the Pharisees, they pray to be seen of men, and fast so; that they may appear to men to fast. Matth. vi. 5. 6.

6. There is a forensick zeal that runs out upon others, like the candle in the lantern, that sends all the heat out at the top; or as the lewd woman Solomon mentions, whose feet abide not in her own house. Prov. vii. 11. Many are hot and high against the sins of others, and yet cannot see the same in themselves, like the Lamia, that put on their spectacles when they went abroad, but pulled them off within doors.

It is easy to see faults in others, and as hard to see them in ourselves. Jehu was zealous against Baal and his priests, because that was Ahab's sin; but not against the calves of Bethel, because that was his own sin. This zeal

is the true character of an hypocrite : His own garden is over run with weeds, while he is busy in looking over his neighbour's pale.

7. There is a sinful zeal : All the former may be called sinful from some defect; but this I call sinful, a more special notion, because against the life and chief of religion ; it is a zeal against zeal, that flies not at profaneness, but at the very power of godliness ; not at error, but at truth ; and is most hot against the most spiritual and important truths of the times. Whence else are the sufferings of men for the truth, but from the spirit of zeal against truth ? This may be called a devilish zeal ; for as there is the faith of devils, so there is the zeal of devils : “ Therefore his rage is great, because he knows his time is short.” James ii. 19. Rev. xii. 2.

8. There is scriptureless zeal, that is not butted and bounded by the word, but by some base and low ends ; such was Saul's zeal when God bids him destroy Amalek, and spare neither man nor beast, 1 Sam. xv. 3. then contrary to God's command, he spares the best of the sheep and oxen, under pretence of zeal for God's sacrifice.

Another time when he had no such command, then he slays the Gibeonites, in zeal to the children of Israel and Judah. 2 Sam. xxi. 2.

Many a man's zeal is greater then and there, when and where he hath the least warrant from God.

The true spirit of zeal is bounded by scripture, for it is for God, and the concernments of his glory. — God hath no glory from that zeal that hath no scripture warrant.

Now then, if the zeal of a man in the things of God, may be only a blind zeal, or a partial zeal, or a misplaced zeal, or a selfish zeal, or an out-side zeal, or a forensick zeal, or a sinful zeal, or a scriptureless zeal, then it is evident, that a man may be very zealous in the matters of religion, and yet be but almost a Christian.

(12.) A man may be much in prayer, he may cry often, and pray much, and yet be but almost a Christian.

So did the Pharisees, whom yet our Lord Christ rejects for hypocrites. Matth. xiii. 13.

Object. But is not a praying frame an argument of a sincere heart? Are not the saints of God called, the generation of them that seek the face of God? Psal. xxiv. 6.

Solut. A man is not therefore a Christian because he is much in prayer. I grant, that those prayers that are from the workings and sighings of God's spirit in us, from sincere hearts lifted up to God, from a sense of our own emptiness, and God's infinite fulness; that are suited to God's will, the great rule of prayer. That are for spiritual things more than temporal.

That are accompanied with faith and dependence; such prayers speak a man altogether a Christian. But now a man may be much in

in prayer, and yet be a stranger to such prayer: As,

Nature may put a man upon prayer, for if it is a part of natural worship, it may put a child of God upon prayer; so it did Christ. Matth. xxvi. 39. 42. "He went and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me." This was a prayer of Christ which flowed from the sinless strugglings of nature, seeking its own perservation.

2. A man may pray in pretence for a covering to some sin; so did those devout Phæsces, Matth. xxiii. 14. "Wo unto you Scribes and Pharisees, hypocrites; for you devour widows houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation." So the papists seem very devout to pray a richman's soul out of purgatory, but it is to cheat the heir of much of his estate, under pretence of praying for his father's soul.

3. A man may pray, and yet love sin, as Augustine before conversion, prayed against his sin, but was afraid God should hear him, and take him at his word. Now God hears not such prayers. Psal. Ixvi. 18. If I regard iniquity in my heart, God will not hear my prayer.

4. A man may pray much for temporal things, and little for spiritual things; and such are the prayers of most men, crying out most for temporal things: More for who will

will shew us any good? Psal. iv. 6. than for Lord lift upon us the light of thy countenance. David copies out the prayer of such: Psal. cxliv. 12, &c. "That our sons may be as plants, and that our daughters may be as corner-stones, polished after the similitude of a palace: That our garners may be full, &c. Happy is the people that is in such a case." This is the carnal hearts-prayer; and this David calls vanity, ver. 11. They are strange children whose mouth speak vanity!

5. A man may pray, and yet be far from God in prayer. This people draw near to me with their mouth, and honour me with their lips, but their heart is far from me. Isa. xxix. 13. Matth. xv. 8. A man may pray, and yet have no heart in prayer, and that God chiefly looks at; my son, give me thy heart, Provi. xxiii. 26.

The Jews have this sentence written upon the walls of their synagogues, Prayer without the intention of the mind, is but a body without a soul.

It is not enough to be conscientious to use prayer, but we must be conscientious to the use of prayer. Many are so conscientious, that they dare not but pray; and yet so irreligious that they have no heart in prayer: A common work of God may make a man conscientious to do duties, but nothing less than saving grace in the heart will make a man conscientious in the doing of them.

6. A man's prayer may be a lie; as a professed

fection without sanctity is a lie to the world; so prayer without sincerity is a lie to God. It is said of Israel, that they sought God, and enquired early after him, Psal. lxxviii. 34. They were much in prayer, and God calls all but a lie: 'Nevertheless they did flatter him with their mouth, and they lied to him with their tongues, for their heart was not with him,' verse 36, 37. Some derive the Latin *colō*, for worship, from the Greek *kolakeuein*, to flatter; and the English word flatter from the Greek word *latreuein*, to worship. Hearken to my prayer that goeth not out of feigned lips, saith David. Psal. xvii. 1.

7. Afflictions and the pressures of outward evils, will make a man to pray and pray much, Psal. lxxvii. 14. 'When he slew them, then they sought him and returned and enquired early after God. Neuter me amici cuiusdam languor admonuit optimos esse nondum infirmis,' Plin. Epist. xvi. lib.

7. The heathen mariners call every man upon his God, when in a storm; when they fear drowning, then they fall to praying. Jonah i. 5. Mariners are, for the most part, none of the devoutest, nor much addicted to prayer; they will swear twice, where they pray once; and yet it is said, they cry to the Lord in their trouble. Psal. cvii. 23. 28. And hence you have a proverb, He that cannot pray, let him go to sea, *Qui nescit orare, discat navigare.*

They poured out a prayer when thy chafing was upon them. Isa. xxvi. 16. Now

Now then, if nature may put a man upon prayer; if a man may pray in pretence and design; if a man may pray, and yet love sin; if a man may pray mostly for temporal things; if a man may pray, and yet be far from God in prayer; if prayer may be a lie; or if it may be only the cry of the soul under affliction; sure then, a man may be much in prayer, and yet be but almost a Christian.

Object. But suppose a man pray, and prevail with God in prayer, surely that is a witness from heaven of man's sincerity in prayer? Now, I pray, and prevail; I ask, and am answered.

Solution. A man may pray and be answered; for God many times answers prayers in judgement; as God is sometimes silent in mercy, so he speaks in wrath: And as he sometimes denies prayer in mercy, so he sometimes answers in judgement: When men are over importunate in some things their lusts are upon, and will take no nay, then God answers in judgment. Psal. lxxviii. 29. He gave them their own desire: They had desired quails, and God sends them; but now mark the judgment, ver. 30, 31. 'While the meat was in their mouths, the wrath of God came upon them, and slew them.'

Object. Ay, but suppose a man's affections are much stirred in prayer, how then? Is not that a true note of Christianity? Now then my affections are much stirred in prayer.

Solut. So was Esau when he sought the blessing;

blessing: He sought it carefully with tears. Heb. xii. 17. A man may be affected with his own parts in a duty, while good notions pass through his head, and good words through his lips; some good motions also may stir in his heart, but they are but sparks which fly out at the tunnel of the chimney, which suddenly vanish. So that it is possible a man may pray, and prevail in prayer; pray and be affected in prayer, and yet be but almost a Christian.

(13.) A man may suffer for Christ in his goods, in his name, in his person, and yet be but almost a Christian.

Every man that bears Christ's cross on his shoulders, doth not therefore bear Christ's image in his soul.

Object. But doth not our Lord Christ make great promises to them that suffer, or lose any thing for him? Doth not he say, Matth. xix. 29. 'Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life?' Sure they are true Christians whom Christ makes this promise to.

Solut. There is a suffering for Christ, that is, a note of sincerity, and shall have its reward.

That is, when a man suffers for a good cause. Matth. v. 10, 11, 12. upon a good call, and with a good conscience for Christ's sake, and in Christ's strength; when his sufferings are a 'filling up that which is behind of the sufferings

sufferings of Christ." Col. i. 24. When a man suffers as a Christian, as the Apostle hath it, Pet. iv. 6. "If a man suffer as a Christian, let him not be ashamed." When a man thrusts not himself into sufferings, but stays God's call, such sufferings is a proof of integrity. Mark xiv. 28. 29.

But now every suffering for Christ, is not suffering as a Christian:—For,

1. A man may suffer for Christ, for that profession of religion that is upon him; the world hates the show of religion; times may come, that it may cost a man as dear to wear the livery of Christ, as to wear Christ himself. Alexander had like to have lost his life for the gospel's sake. Acts xix. 33. yet he was that Alexander (as is generally judged) that afterwards made shipwreck of faith, and greatly opposed Paul's ministry. 1 Tim. xix 20. and iv. 14.

2. A man may suffer for Christ, and yet have no true love to Christ. This is supposed in 1 Cor. xiii. 3. "Though I give my body to be burned, and have not charity, it profiteth me nothing."

Love to Christ is the only noble ground of suffering; but a man may suffer much upon other ends.

1. Out of opinion of meriting by our suffering, as the papists.—Or,

2. Out of vain-glory, or for applause among professors, some have died, that their names might live.—Or,

3. Out

3. Out of a Roman resolution, or stoutness of spirit. *Vicit amor patriae laudis pue immensa cupido.*

4. Out of a design of profit, as Judas forsook all for Christ, hoping to mend his market by closing with him. *Or,*

5. Rather to maintain an opinion, than for truth's propagation. Socrates died for maintaining that there was but one God; but whether he died rather for his own opinion, than for God's sake, I think is no hard matter to determine. Thus a man may suffer for professing Christ, and yet suffer upon wrong principles.

Now then, if a man may suffer for Christ, from the profession that is upon him; or suffer for Christ, and yet not truly love him; then a man may suffer for Christ, and yet be but almost a Christian.

14. A man may be called of God, and embrace this call, and yet be but almost a Christian. Judas is a famous instance of this truth; he was called by Christ himself, and came at the call of Christ, and yet Judas was but almost a Christian.

Object. But is not the being under the call of God, a proof of our interest in the predestinating love of God? Doth not the Apostle say, *Whom he predestinated, them he called?* Rom. viii. 30. Nay, doth he not say in the same verse, *Whom he called, them he justified?* Nay, doth not God call all whom he intends to save?

Solut. Though

Solut. Though God calleth all those that shall be saved, yet all shall not be saved whom God calleth: Every man under the gospel is called by God in one sense or other; but yet every man under the gospel shall not therefore be saved: "For many are called, but few are chosen." Matth. xx. 16.

There is a two-fold call of God; internal and external.

1. There is an internal call of God. Now this call is a special work of the spirit by the ministry of the word, whereby a man is brought out of a state of nature, into a state of grace; out of darkness into light; from being vessels of wrath, to be made heirs of life. Acts xxvi. 18.

I grant, that whoever is under this call of God, is called effectually and savingly, called to be a Christian indeed. 'Every man that hath heard and learned of the Father comes to him.' John vi. 45.

2. There is a call of God, which a man may have, and yet not be this call: There is an external call of God, which is by the ministry of the word.

Now every man that lives under the preaching of the gospel is thus called: God calls every soul of you to repent, and lay a sure foundation for heaven and salvation, by the word you hear this day. Marth. xxii. 9. But now every man that is thus called, is not therefore a Christian.—For,

i. Many under the call of God, come to Christ, but are not converted to Christ, have

nothing of the grace and life of Christ, such as he, Matth. xxii. who when Christ sent out his servants to bid guests unto the marriage, came in at the call of Christ, but yet had not on the wedding garment, ver. 11. that is, had none of the grace and righteousness of Jesus Christ.

2. Many that are under the call of the gospel, come to Christ, and yet afterwards fall away from Christ, as Judas and Demas did, 2 Tim. iv. 10. It is said, when Christ preached a doctrine which his disciples did not like, that, "From that time many of his disciples went back, and walked no more with him." John vi. 66. Now then, if many are under this external call of God only; if many that come to Christ are not converted to Christ, but fall away from Christ, then a man may be called of God, and yet be but almost a Christian.

35 A man may have the spirit of God, and yet be but almost a Christian. Balaam had the spirit of God given him when he blessed Israel. Numb: xxiv. 2. "Balaam saw Israel abiding in tents, and the spirit of the Lord came upon him." Judas had, for by the spirit he cast out devils; he was one of them that came to Christ, and said, Lord, even the devils are subject to us. - Saul had, 1 Sam. x. 10. "Behold a company of prophets met him, and the spirit of God came upon him, and he prophesied among them."

Object. But you will say, can a man have the

Or, the false Professor tried and cast. 99

the spirit of God, and yet not be a Christian? Indeed the scripture saith, "If any man have not the spirit of Christ, he is none of his." — Rom. viii. 9. But surely, if any man have the spirit of Christ, he is his.

Solut. There is a having of the spirit, which is a sure mark of saintship. Where the spirit is an effectual prevailing principle of grace and sanctification, renewing and regenerating the heart. Where the spirit is a potent worker, helping the soul's infirmities. Rom. viii. 26. Where the spirit is so as to abide forever. John xiv. 16. But now every man that hath the spirit, hath not the spirit in this manner.—For,

1. A man may have the spirit only transiently, not abidingly: The spirit may be in a man, and yet not dwell in a man: The spirit is wherever he dwells; but he doth not dwell wherever he is: He is in all, but dwells in saints only; he is in all, per Divinitatis presentiam, Lumb. se. i. sent. dist. 17. but dwells in saints only, per inhabitacionis gratiam: the hypocrite may have the spirit, but not to abide in him for ever.

2. A man may have the spirit, and yet not be born of the spirit. John iii. 4, 5. Every true Christian is born of the spirit; an hypocrite may have the gifts of the spirit, but no the graces! The spirit may be in him by way of illumination, but not by way of sanctification; by way of conviction, but not by conversion; though he may have much common

grace for the good of others, yet he may have no special grace for the good of himself; though his profession be spiritual, yet his state and condition carnal.

3. A man may have the spirit only as a spirit of bondage; thus many have the spirit working only to bondage: "The spirit of bondage is an operation of the Holy Ghost by the law, convincing the conscience of sin, and of the curse of the law, and working in the soul such an apprehension of the wrath of God, as makes the thoughts of God a terror to him." This spirit may be, and often is, without saving grace. This operation of the spirit was in Cain and Judas.

Though none that receive the spirit of adoption, but they first receive the spirit of bondage: Yet many receive the spirit of bondage, that never receive the spirit of adoption.

4. A man may have the spirit of God, working in him, and yet it may be resisted by him. It is said of the Jews, Isa. lxiii. 10. They rebelled and vexed his holy spirit: And the same sin is charged upon their children.

Acts vii. 51. "Ye stiff-necked and uncircumcised in heart, ye have always resisted the Holy Ghost; as your fathers did, so do ye." The hypocrite retains not the spirit so long, as it comes up to regeneration and adoption; but quenches the motions of it, and thereby miscarries eternally.

5. A man may have the spirit, and yet sin that unpardonable sin: He may have the Holy Ghost;

Ghost, and yet sin the sin against the Holy Ghost; how, no man can sin this sin against it, but he that hath some degree of it.

The true believer hath so much of the spirit, such a work of it in him, that he cannot sin that sin: He that is born of God sins not; to wit, that sin unto death, for that is meant.

1 John viii. 16, 17, 18. The carnal professed sinner, he cannot sin that sin, because he is carnal and sensual, having not the spirit. Jude 19. A man must have some measure of the spirit that sins this sin; so hath the hypocrite, he is said to be partaker of the Holy Ghost, Heb. vi. 4. and he only is capable of sinning the sin against the Holy Ghost.

Now then, if a man may have the spirit transiently only, not abidingly; if a man may have the spirit, and yet not be born of the spirit; if he may have the spirit only as a spirit of bondage; if a man may have the spirit working in him, and yet it may be resisted by him; if a man may have the spirit, and yet sin that unpardonable sin against it, then surely a man may have the spirit of God, and yet be but almost a Christian.

16. A man may have faith, and yet be but almost a Christian. Luke viii. 15. The stony ground (that is, these hearers set out by the stony ground) for a while believed. It is said, John i. 3. "That many believed in the name of Christ, yet Christ durst not commit himself to them, Fides minime fides, quippe ex miraculis nota." Though they trusted in Christ, yet Christ would not trust them; and why? Be-

cause he knew all men, verse 24. He knew they were rotten at the root, notwithstanding their faith. A man may have all faith, even to remove mountains, and yet be nothing. *ix Cor. xiii. 2.*

Object. But how can this be, that a man may have faith, and yet be but almost a Christian? Doth not our Lord Christ promise life eternal, and salvation to all that believe? Is not this the gospel that is to be preached to every creature, he that believeth, shall be saved? *Mark xvi. 16.*

Solut. Though it is true what our Lord Christ saith, that he that believeth, shall be saved; yet it is as true, that many believe, that shall never be saved; for Simon Magus believed; yea, James faith, the devils believe and tremble. *James ii. 19.* Now none will say, these shall be saved. As it is true what the Apostle saith, all men have not faith. *2 Thess. iv. 2.* So it is as true that there are some men that have faith, who are no whit the better for their faith.

You must know therefore, there is a two-fold faith, special and saving, common and not saving.

I. There is a saving faith; this is called faith of the operation of God. *Col. ii. 10.*

It is a work of God's own spirit in the soul. It is such a faith, as rests and casts the soul wholly upon Christ, for grace and glory, pardon, and peace, sanctification and salvation. It is an united act of the whole soul, understanding

standing, will, and affections, all concurring to unite the soul, to an all-sufficient Redeemer. It is such a faith as purifies the heart, Acts xv. 9, and makes it clean; it influences and gives strength and life to all other graces.

Now, whoever hath this faith, is a Christian indeed: This is the faith of God's elect, Tit. i. 3. But then,

2. There is a common faith, not saving; feeding and temporary faith, not saving: There is the faith of Simon Magus, as well as the faith of Simon Peter: Simon Magus believed, and yet was in the gall of bitterness, and in the bond of iniquity. Acts viii. 13. compared with verse 23.

Now Simon Magus hath more followers than Simon Peter. The faith of most men will at last be found to be no better than the faith of Simon Magus: For,

1. The faith of most is but a temporary faith, it drops for a while, and then dies and perisheth: True and saving faith, such as is the faith of God's elect, Luke xxii. 23. cannot die; it may fail in the act, but not in the habit; the sap may not be in the branch, but it is always in the root.

That faith that perisheth, that faith a man may have and perish.

2. There is a faith that lies only in generals, not in particulars: As there is a general and particular object of faith, so there is a general and particular faith, the general object of faith, is the whole scripture; the particular object

object of faith, is Christ in the promise. Now many have a general faith to believe all the scripture, and yet have no faith to make a particular application of Jesus Christ in the promise.

Devils and reprobates may believe the truth of the scripture, and what is written of the dying and suffering of Christ for sinners: But there are but few that can close up themselves in the wounds of Christ, and by his stripes fetch in healing to their souls.

3. There is a faith that is seated in the understanding, but not in the will: This is a very common faith, many assent to the truth. They believed all the Attributes of God, that he is just, holy, wise, faithful, good, merciful, &c. But yet they rest not upon him notwithstanding.

They believe the commands are true, but yet do not obey them; they believe the promises are true, but yet do not embrace and apply them; they believe the threatenings are true, but yet do not flee from them. Thus their faith lies in assent, but not consent; they have faith to confess a judgment, but none to take out execution; by assent they lay a foundation, but never build upon it by application.

They believe that Christ died to save them that believe, and yet they believe not in Christ that they may be saved.

O! my brethren, it is not a believing head, but a believing heart that makes a Christian. With the heart man believes to righteousness.

Rom.

Rom. x. 10. Without this our faith is vain,
we are yet in your sins. 2 Cor. xv. 17.

3. There is a faith without experience ;
many believe the word upon hear say to be the
word of God, but they never felt the power and
virtue of it upon their hearts and consciences.
Now what good it is to believe the truth of
the word, if a man's conscience never felt the
power of the word ? What is it to believe the
truth of the promise, if we never tasted the
sweetness of the promise ?

We are in this case, like a man that believes
the description others makes of strange coun-
tries, but never travelled them to know the
truth : Or as a patient that believes all the
physician saith, but yet tries none of his poti-
ons. We believe the word, because we can-
not gainsay it ; but yet we have no experience
of any saving good wrought by the word, and
so are but almost a Christian.

5. There is faith that is without broken-
ness of heart, and doth not avail to melt or
soften the heart, and therefore is not true faith :
For the least true faith is ever joyned with a
bending will, and a broken heart.

6. This is a faith that transforms not the
heart : Faith without fruit, that doth not bring
forth the new creature in the soul, but leaves
it in a state of sin and death.

This is a faith that makes a man a sound pro-
fessor, but not a sound believer : He believes
the truth, but not as it is in Jesus. Eph. iv. 21.
For then it would change and transform him
into

into the likeness of Jesus. He believes that a man must be changed, that would be saved; but yet is not savingly changed, by believing. Thus while others believe to salvation, he believes to damnation: "For his web shall not become a garment, neither shall he cover himself with his work." Isa. lvi. 9. Now then if a man's faith may be but temporary, or may lie only in generals, or may be seated in the understanding only, or may be without experience, or may be without a broken heart, or without a new heart; surely then a man may have faith, he may taste of this heavenly gift, and yet be but almost a Christian. Heb. vi. 4.

17. A man may go further yet; he may possibly have a love to the people of God, and yet be but almost a Christian. Every kind of love to those who are saints, is not a proof of our saintship: Pharaoh loved Joseph, and advanced him to the second place of the kingdom, and yet Pharaoh was but a wicked man. Ahab loved Jehoshaphat, and made a league with him, and married his daughter Athaliath to Jehoram, Jehoshaphat's son, and yet Ahab was a wicked wretch.

Object. But you will say, this seems to contradict the testimony of the scripture, for that makes love to the saints and people of God, a sure proof of our regeneration and interest in life eternal. 1 John iii. 14. "We know that we have passed from death to life, because we love the brethren." Nay, the spirit of God putteth this as a characteristical distinction between us and them, that we have no enmity between

tween saints and sinners, in verse 10. "In this the children of God are manifest, and the children of the devil; whosoever doth not righteousness, is not of God, neither he that loveth not his brother." By brethren, we do not understand brethren by place, those who are of the same country or nation, such are called brethren. Rom. ix. 3. Acts vii. 23, 25. Nor do we understand brethren by race, those who are descended of the same parents, such are called brethren. Math. i. 2. But by brethren, we understand brethren by grace, Philip i. 7, and supernatural regeneration, such as are the children of God; and these are the brethren, whom to love is a sure sign that we are the children of God.

Solut. To this I answer, that there is a love of the children of God, which is a proof of our being the children of God.

As for instance, when we love them as such, for that very reason, as being the saints of God: When we love them for the image of God which appeareth in them, because of that grace and holiness which shineth forth in their conversations, this is truly commendable; to love the godly for godliness sake, the saints for saintship sake, this is a sure testimony of our Christianity. The love of grace is another, is a good proof of the life of grace in ourselves. There can be no better evidence of the spirit of Christ in us, than to love the image of Christ in others. For this is a certain truth, that a sinner cannot love a saint as such. An Israelite is an abomination to an

Egyptian.

Egyptian. Their is a contrariety and natural enmity between the two seeds, Gen. iii. 1. between the children of the world, and those whom the Father in his eternal love hath chosen out of the world. John xv. 16.

It is likeness which is the great ground of love : Simile simili gaudet. Now there is the highest dissimilitude and unlikeness between an unregenerate sinner, and a child of God ; and therefore a child of God cannot love a sinner as a sinner ; in whose eyes a vile person is contemned. Psal. xv. 4. He may love him as a creature, he may love his soul, or he may love him under some relation that he stands in to him. Thus God loves the damned spirits ; as they are his creatures, but as fallen Angels he hateth them with an infinite hatred. So to love a sinner, quatenus a sinner, this a child of God cannot do ; so neither can a sinner love a child of God as a child of God. That he may love a child of God that I grant, but it is upon some other considerations ; he may love a person that is holy, not the person for his holiness, but for some other respect :—As,

i. A man may love a child of God, for his loving, peaceable, courteous deportment to all with whom he converseth. Religion beautifies the conversation of a man, and sets him off to the eye of the world. The grace of God is no friend to a morose, churlish unmannerly behaviour among men : It provokes in us an affable demeanor and sweetness to all ; and where this is found, it winneth respect and love from all.

2. A

2. A man may love a saint for his outward greatness and splendor in the world. James ii: 2, 3. Men are very apt to honor worldly greatness; and therefore the rich saint shall be loved and honored, while the poor saint is hated and despised. This is, as if a man should value the goodness of his sword by the embroidery of his belt, or his horse for the beauty of his trappings, rather than for his strength and swiftness.

True love to the children of God, reaches to all the children of God, poor as well as rich, bound as well as free, ignoble as well as noble; for the image of Christ is alike amiable and lovely in all.

3. A man may love a child of God for his fidelity, and usefulness in his place; where religion in the power of it taketh hold of a man's heart, it makes him true to all his engagements, diligent in his business, faithful in all his relations, and this obligeth respect. A carnal master may prize a godly apprentice, or servant that makes conscience of pleasing his master, and is diligent in promoting his interest.

I might instance in many things of the like nature, as charity, beauty, wit, learning, parts, &c. which may procure love to the people of God from the men of the world. But this love is no proof of charity:—For,

1. It is but a natural love, arising from some carnal respect, or self-ends; that love which is made by the scripture an evidence of our regeneration, is a spiritual love. Col. i. 8.

The principal load-stone and attractive, whereof is grace and holiness: It is a love which embraceth a righteous man in the name of a righteous man. Matth. x. 41.

21. A carnal man's love to saints, is a limited and bounded love, it is not universal to all the seed. Esther x. 3. Now, as in sin, he that doth not make conscience of every sin, maketh conscience of no sin as sin; so he who doth not love all in whom the image of Christ is found, loveth none for that of the image of Christ which is found in them.

Now then, if the love we bear to the people of God may possibly arise from natural love only, or from carnal respect; or if it be a limited love, not extended to all the people of God; then it is possible that a man may love the people of God, and yet be no better than almost a Christian.

18. A man may obey the commands of God, yea, many of the commands of God, and yet be but almost a Christian. Balaam seems very conscientious of steering his course by the compass of God's command, when Balak sent to him to come and curse the people of God; saith Balaam, "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God."— Numb. xxii. 18. And so in the 38 ver. he saith, "The word that God putteth in my mouth, that I shall speak." The young man went far in obedience. Matth. x. 20. "All these have I observed from my youth up."

X
And

And yet he was but an hypocrite; for he forsook Christ after all.

Object. But is it not said, "He that hath my commandments, and keepeth them, he it is that loveth me, and he that loveth me, shall be loved of my Father, and I will love him, and manifest myself unto him?" John xiv.

21. And doth not our Lord Christ tell us expressly, ye are my friends, if ye do what I command you? John xv. 14. And can a man be a friend of Christ and yet be but almost a Christian?

Solut. I answer, that there is an obedience to the commands of Christ, which is a sure proof of our christianity and friendship to Christ.

This obedience hath a three-fold property: It is evangelical, universal, continual.

First, It is evangelical obedience, and that both in matter and manner, ground and end.

In the matter of it, and that is what God requires. John xv. 14. "Ye are my friends, if ye do whatever I command you." In the manner of it, and that is according as God requires. John iv. 24. "God is a spirit, and they that worship him, must worship him in spirit, and in truth," In the ground of it, and that is, "a pure heart, a good conscience, and faith unfeigned," 1 Tim. i. 15. In the end of it, and that is the honor and glory of God, whatever ye do, do all to the glory of God. 1 Cor. x. 31.

2. It is an universal obedience, which extendeth itself to all the commands of God a-

like: It respects the duties of both tables; such was the obedience of Caleb, who followed the Lord fully, Numb. xiv. 24. and of David, who had respect to all the commands. Psal. cxix. 6.

3. It is a continual obedience, a putting the hand to God's plow without looking back: "I have inclined my heart to perform thy statutes always, even unto the end. Psal. cxix. 112. *Incepere multorum est perseverare paucorum.* Born.

He that thus obeys the commands of God, is a Christian indeed, a friend of Christ indeed; but all obedience to the commands of God, is not this obedience — For,

1. There is a partial obedience, a piece-meal religion, when a man obeys God in one command, and not in another; owns him in one duty, and not in another: When a man seems to make conscience of the duties of one table, and not of the duties of another. This is the religion of most.

Now this obedience is no obedience; for as he that doth not love God above all, doth not love God at all; so he that doth not obey all the commands universally, cannot be said to obey any command truly: It is said of those in Samaria, that they "Feared the Lord, and served their own Gods, after their own manner." 2 Kings xvii. 33. And yet in the very next verse, it is said, they feared not the Lord; so that their fear of the Lord was no fear: In like manner that obedience to God is no obedience,

dience, which is but a partial and piece-meal obedience.

2. A man may obey much, and yet be in his old nature; and if so, then all his obedience in that estate, is but splendidum peccatum, a painted sin: “He that offereth an oblation, is as if he offered swine’s blood; and he that burneth incense, as if he blessed an Idol.” Isa. lxvi. 3. The nature must be renewed, before the command can be rightly obeyed; for a corrupt tree cannot bring forth good fruit. Matth. vii. 18. Whatever a man’s performances are, they cannot be called obedience, whilst the heart remaineth unregenerate, because the principle is false and unsound: Every duty done by a believer, is accepted of God, as a part of his obedience to the will of God, though it be done in much weakness, because though the believer’s hand is weak, yet his heart is right: The hypocrite may have the most active hand, but the believer hath the most faithful and sincere heart. Eph. vi. 6. Rom. vi. 17.

3. A man may obey the law, and yet have no love to the law giver; a carnal heart may do the command of God, but he cannot love God, and therefore cannot do it aright; for love to God is the foundation and spring of all true obedience: Every command of God is to be done in love, this is the fulfilling of the law. Rom. xiii. 10. The Apostle saith, “Tho’ I bestow all my goods to feed the poor, and though I give my body to be burned,

seen to be acts of the highest obedience) yet if I have not love, it profits me nothing." 1 Cor. xiii. 3.

4. I might add, that a man may be much in obedience, from sinister and base selfish ends, as the pharisees prayed much, gave much alms, fasted much, but our Lord Christ tells us, that it was that they might be seen of men, and have glory of men. Matth. vi. 2, 5, 16. Most of the hypocrites piety empties itself into vain glory, and therefore he is but an empty vine in all he doth, because he bringeth forth fruit to himself. Hosea x. 1.

It is the end that justifies the action; indeed a good end cannot make a bad action good; but yet the want of a good end makes a good action bad.

Now then, if a man may obey the commands of God partially, and by halves; if he may do it, and yet be in his natural state; if he may obey the commands of God, and yet not love God; if the ends of his obedience may be sinful and unwarrantable, then a man may be much in obeying the commands of God, and yet be but almost a Christian.

19. A man may be sanctified, and yet be but almost a Christian. Every kind of sanctification doth not make a man a new creature; for many are sanctified, that are never renewed. You read in Heb. x. 29. of them that count the blood of the covenant wherewith they were sanctified, an unholy thing.

Object. But doth not the scripture tell us,
" That

"That both he that sanctifieth, and they who are sanctified, are all one; for which cause he is not ashamed to call them brethren?" Heb. ii. 11. And can a man be one with Christ, and yet be but almost a Christian?

Solut. To this I answer, you must know there is a two-fold work of sanctification spoken of in scripture: ^{1 Cor. 6. 11. 1 Thess. 4. 3. 1 Tim. 5. 21. 1 Pet. 1. 15.}

The one common and ineffectual.

The other special and effectual.

That work of sanctification which is true and effectual, is a work of the spirit of God in the soul, enabling it to the mortifying of all sin, to the obeying of every command, to the walking with God in all well pleasing. Rom. viii. 13. 1 Pet. i. 2. Heb. xiii. ^{1 Cor. 6. 11. 1 Thess. 4. 3. 1 Tim. 5. 21. 1 Pet. 1. 15.}

Now whoever is thus sanctified, is one with him that sanctifyeth: Christ will not be ashamed to call such brethren, for they are flesh of his flesh, and bone of his bone. Eph. v. 30.

But then, there is a more common work of sanctification, which is ineffectual, as to the two great works of dying to sin, and living to God. Rom. vi. 11. This kind of sanctification may help to restrain sin, but not to mortify sin: It may lop off the boughs, but it layeth not the axe to the root of the tree: It sweeps and garnishes the room with common virtues, Matth. xii. 42. but doth not adorn it with saving graces; so that a man is but almost a Christian notwithstanding this sanctification. Or thus, there is an inward and outward sanctification.

Inward sanctification is that which deals with the soul and its faculties, understanding, conscience, will, memory, and affections.—Outward sanctification is that which deals with the life and conversation, but these must concur to make a man a Christian indeed; therefore the Apostle puts them together in his prayer for the Thessalonians. 1 Thess. v. 23. “The God of peace sanctify you wholly: And I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.” A man is then sanctified wholly, when he is sanctified both inwardly and outwardly, both in heart and affections, and in life and conversation; outward sanctification is not enough without inward, nor inward without outward; we must have both clean hands and a pure heart. Psal. “Non magna munera, sed immunis manus, mensque sincera Deo placens.” The heart must be pure, that we may not incur blame from within, and the hands must be clean, that we may not incur shame from without; we must have hearts sprinkled from an evil conscience, and bodies washed with pure water. Heb. x. 22. “We must cleanse ourselves from all filthiness of the flesh and spirit.” 2 Cor. vii. 1. Inward purity is the most excellent, but without the outward it is not sufficient; the true Christian is made up of both.

Now many have clean hands, but unclean hearts; they wash the outside of the cup and platter,

platter, when all is filthy within. Matth. xxviii.
4. Now the former without the latter, profiteth a man no more than it profiteth Pilate, who condemned Christ to wash his hands in the presence of the people, Manus abluit & tamen polluit: He washed his hands of the blood of Christ, and yet had a hand in the death of Christ. The Egyptians temples were beautiful on the outside, but within you should find nothing but some serpent or crocodile; he is not a Jew which is one outwardly. Rom. ii. 28. Judas was a saint without, but a sinner within; openly a disciple, but secretly a devil. John vi. 70.

Some pretend to inward sanctity, without outward; this is the pretence of the open sinner: Tho' I sometimes drop an idle foolish word, saith he, or though I sometimes swear an oath, yet I think no hurt, I thank God my heart is as good as the best: Such are like the sinner Moses mentions that, "blessed himself in his heart, saying, I shall have peace, tho' I walk in the imagination of mine own heart, to add drunkenness to thirst." Deut. xxix. 19.

Some pretend to outward sanctity, without inward; such are like the Scribes and Pharisees, who "outwardly appear righteous unto men, but within are full of hypocrisy and iniquity." Matth. xxiii. 28. Fair professors, but foul sinners.

Inward sanctity without outward, is impossible for it will reform the life; outward sanctity without inward, is unprofitable, for it will not reform

reform the heart; a man is not a true christian without both; the body doth not make a man without the soul, nor the soul without the body, both are essential to the being of a man; so the sanctification of both, are essential to the being of the new man. True sanctification begins at the heart, but works out in the life and conversation; and if so, then a man may attain to outward sanctification, and yet for want of the inward, be no better than almost a Christian.

20. And so I shall end this long pursuit of the almost Christian in his progress heavenward, with this one general conclusion.

A man may do all (as to external duties and worship) that a true Christian can, and when he hath done all, be but almost a Christian.

You must know all the commands of God, have an intra and an extra; there is (as I may say) the body and the soul of the command. And accordingly there is an internal and external worship of God.

Now the internal acts of worshipping of God, are to love God, to fear God, and to delight in God, to trust in God, &c.

The external acts of worshipping God, are by praying, teaching, hearing, &c.

Now there is a vast difference between these internal and external acts of worship, (and indeed such a difference there is) that they distinguish the altogether from the almost Christian; the sincere believer from the unsound professor; and indeed in this very thing the main difference between them doth lye.

1. Internal acts of worship are good, propter fieri ; the goodness doth adhere intrinsically to the thing done : A man cannot love God, nor fear God, but it will be imputed to him for a gracious act, and a great part of his holiness.

But now external acts of worship are not denominated good, so much from the matter done, propter fieri, as from the manner a doing them : A man cannot sin in loving and delighting in God, but he may sin in praying, and hearing, &c. for want of a due manner.

2. Internal acts of worship put a goodness into external : It is our faith, our love, our fear of God, that makes our duties good.

3. They better the heart and greater the degrees of a man's holiness. External duties do not always do this : A man may pray, and yet his heart never the holier ; he may hear the word, and yet his heart never the softer ; but now the more a man fears God, the wiser he is. Pro. i. 7. The more a man loves God, the holier he is ; love is the perfection of holiness ; we shall never be perfect in holiness, till we come to be perfect in love.

4. There is such an excellency in this internal worship, that he who mixes it with his external duties, is a true Christian when he doth least : But without this mixture, he is but almost a Christian, that doth most.

Internal acts of worship joined with outward, sanctifies them, and makes them accepted of God, though few : External acts of worship without inward, make them abhorred of God, tho ugh they be never so many. So

So that though the almost Christian may do all those duties in hypocrisy, which a true Christian doth in sincerity; nay, though in doing external duties he may out-do the true Christian, (as the comet makes a greater blaze than the true stars. If Elijah fast and mourn, Baal's priests will cut their flesh) yet he cannot do those external duties that the meanest true Christian can.

The almost Christian can pray, but he cannot love God; he can teach, or hear, &c. but he cannot take delight in God.

Mark Job's query concerning the hypocrite, will he delight himself in the Almighty? Job xxvii. 10. This is Christianorum propria virtus. He will pray to the Almighty, but will he delight himself in the Almighty? Will he take pleasure in God?

Ah! no, he will not, he cannot.

Delight in God ariseth from a suitableness between the faculty and the object: Now none more unsuitable than God and a carnal heart.

Delight arises from the having what we desire, and from enjoying what we have; how then can he delight in God, that neither enjoyeth, nor hath, nor truly desireth God? "Hanc propria est delectationis materia, si cum habeas quae desideraveris desideratis perfruaris." Plin. in loc.

Delight in God is one of the highest exercises of grace, and therefore how can he delight in God, that hath no grace? Why then should any saint of God be discouraged, when

He hears how far the almost Christian may go in the way to heaven, when as he that is the weakest true believer, that hath the least true grace goes farther than he; for he believes in, and loves God.

Should the almost Christian do less (as to matter of external duties) yet if he had but the least true faith, the least sincerity of love to Christ, he would surely be saved; and should the true Christian do ten times more duties than he doth, yet had he not faith in Christ, and love to Christ, he would surely be rejected. O! therefore let not any weak believer be disengaged, though hypocrites may out-do them, and go beyond them in duty; for all their duties are done in hypocrisy; but your faith and love to God in duties, is a proof of your sincerity.

I do not speak this to discourage any soul in the doing of duties, or to beat down outward performance, but to rectify the soul in the doing of them.

As the apostle saith, 1 Cor. xii. 32. "Covet earnestly the best gifts; but yet I shew unto you a more excellent way." So I say, covet the best gifts, covet to be much in duties, much in prayer, much in hearing, &c. But yet I shew unto you a more excellent way, and that is, the way of faith and love; pray much, but then believe much too. Hear much, read much, but then love God much too. Delight in the word and ordinances of God much, but then delight in the God of ordinances more.

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And

And when you are most in duties, as to your use of them; O! then be sure to be above duties, as to your resting and dependance upon them. Would you be Christians indeed, altogether Christians? O then! be much in the use and exercise of ordinances, but be much more in faith and dependance upon Christ, and his righteousness: When your obedience is most to the command, then let your faith be most upon the promise.

The professor rests in his duties, and so is but almost a Christian: But you must be sure to rest upon the Lord Christ, this is the way to be altogether Christians; for if ye believe, then are ye Abraham's seed, and heirs according to the promise.

And thus I have answered the first query, to wit, how far a man may go in the way to heaven, and yet be but almost a Christian.

1. He may have much knowledge.
2. He may have great gifts.
3. He may have a high profession.
4. He may do much against sin.
5. He may desire grace.
6. He may tremble at the word.
7. He may delight in the word.
8. He may be a member of the church of Christ.
9. He may have great hopes of heaven.
10. He may be under great visible changes.
11. He may be very zealous in the matters of religion.
12. He may be much in prayer.
13. He holds.

Or, the false Professor tried and cast. 123

- 15. He may suffer for Christ.
- 16. He may have some kind of faith.
- 17. He may love the people of God.
- 18. He may go far in obeying the commands of God.
- 19. He may be in some sense sanctified.
- 20. He may do all (as to external duties) that a true Christian can, and yet be no better than almost a Christian.

THE SECOND QUESTION.

Why, or whence is it, that many men go so far, or that they come to be almost Christians?

First, It may be to answer the call of conscience; though few men have grace, yet all men have conscience. Now do but observe, and you shall see how far conscience may go in this work.

1. Conscience owns a God, and that this God must be worshipped and served by the creature. Atheists in practice we have many, such as the Apostle speaks of. Titus i. 16. "They profess they know God, but in works they deny him."

But atheists in judgment none can be:— Tully, a heathen, could say, "Nulla gens tam barbara," &c.

Now there being such a light in conscience, as to discover that there is a God, and that he must be worshipped; by the help of further light, the light of the word, a man may be enabled

abled to do much in the ways of God, and yet his heart without a dram of grace.

2. Know this, that natural conscience is capable of great improvement from the means of grace. Sitting under the ordinances, may exceedingly heighten the endowments of conscience, though they do not sanctify conscience, it may be much regulated: Though it be not at all renewed, it may be enlightened, convinced, and yet never savingly converted and changed. Ye read in Heb. vi. 4. of some that were "Once enlightened, and tasted of the heavenly gifts, and were made partakers of the Holy Ghost." What work shall we call this? It could not be a saving work, a true change and conversion of state: For notwithstanding this enlightening, and tasting and partaking, yet they are here said to fall away. verse 6.

Had it been a true work of grace, they could never have fallen away from that: A believer may fall, but he cannot fall away; he may fall foully, but he cannot fall finally; for underneath are the everlasting arms. Deut. xxxiii.

27. His faith is established by the strength of that prayer of Christ, that our faith fail not. Luke xxii. 32. Nay, he tells us expressly, that is eternal life which he gives, from which we shall never perish. John x. 28.

This work then here spoken of, cannot be any saving work, because it is not an abiding work, for they that are under it, are said to fall away from it: But though it be not a saving work,

work, yet it is a supernatural work ; it is an improvement made by the word upon the consciences of men through the power of the spirit, and therefore they are said to taste the good word of God, and to be made partakers of the Holy Ghost ; they have not the spirit abiding in them savinely, but striving with them, and working upon them convincingly, to the awakening and setting conscience on work. And conscience thus stirred, may carry a man very far in religion, and in the duties of the gospel, and yet be but a natural conscience.

A common work of the spirit, may stead a man very much in the duties of religion, though it must be a special work of the spirit that steads a man to salvation : A man may have the assisting presence of the spirit, enabling him to preach and pray, and yet he may perish for want of the renewing presence of the spirit enabling him to believe : Judas had the former, and yet perished for want of the latter ; he had the spirit assisting him to cast out devils, but yet he had not the spirit renewing him, for he was cast out himself. Thus a man may have an improved conscience, and yet be a stranger to a renewed conscience ; and conscience thus improved, may put a man very much upon duty.

I pray none of us mistake a conscience thus improved by the word, for a conscience renewed by the spirit ; the mistake is very easy, especially when a life of duties is the fruit of it.

3. The conscience of a natural man is subject to distress and trouble; though a natural conscience is not sanctified with grace, yet it is often troubled at sin; Trouble of conscience is not an incident to believers only, but sometimes to unbelievers also. A believer's conscience is sometimes troubled when his sin is truly pardoned; and a natural man's conscience is troubled for sin, though it is never freed from sin. God sometimes sets the word home upon the sinner's conscience, and applies the terrors of the law to it, and this fills the soul with fear, and horror of death and hell: Now in this case the soul usually betakes itself to a life of duties, merely to fence trouble out of conscience.

When Absalom sets fire on Joab's corn fields, 2 Sam. xiv. 30. 31. then he runs to him, though he refused before. So when God lets a spark of hell (as it were) fall upon the sinner's conscience, in applying the terrors of the word, this drives the sinner to a life of duties, which he never minded before. The ground of many a man's engaging in religion, is the trouble of his conscience; and the end of his continuing in religion, is the quieting of conscience; if conscience would never check him, God should never hear from him.

Natural conscience hath a voice, and speaks aloud many times in the sinner's ears, and telleth him this ought not to be done, God must not be forgotten; the commands of God ought not to be slighted, living in sin will be the ru-

sin of the soul; and hence it is that a natural man runs to duties, and takes up a lifeless and graceless profession, that he may thereby silence conscience. As a man sick in his stomach, whatever sweet morsel he hath eaten, he brings up all; and although it was sweet in the eating, yet it is bitter in the rising.

So it fareth with the sinner, when he is sermon sick, or conscience sick; though his sin was sweet in the practice, yet the thought of it riseth bitter upon the conscience; and then his profession of religion is the pill he rolleth about in his mouth, to take away the bitterness of sins taste.

4. Natural conscience enlightened by the word, may discover to a man much of the misery of a natural state; though not effectual to bring him out of it, yet so as to make him restless and weary in it, it may shew a sinner his nakedness, and hereupon the soul runneth to a life of duties, thinking hereby to sted the misery of his case, and to make a covering for his nakedness. It is said, Gen. iii. 7. that when "Adam and Eve saw they were naked, they sewed fig leaves together, and made themselves a covering." So when once the sinner seeth his nakedness and vileness by reason of sin, whereas he should run to Christ and close with him, and beg his righteousness for a covering, that the shame of his nakedness do not appear. Rev. iii. 18. He rather runneth to a life of duties and performances, and thus maketh himself a covering with the fig leaves

of a profession, without Christ truly embraced, and conscience at all renewed. Natural man would fain be his own saviour, and supposeth a change of state to be a thing within his own power, and that the true work of grace lieth in the leaving off the practice of sin, and taking up a life of duties; and therefore upon this principle doth many a graceless professor outstrip a true believer; for he resteth in his own performances, and hopeth these will commend him to God.

Qest. If a natural conscience may go thus far, then what difference is there between this natural conscience in hypocrites and sinners, and a renewed conscience in believers? Or how may I know whether the workings of my conscience be the workings of nature only, or else by grace wrought in it?

Ans. I grant, that it is difficult to distinguish between the one and the other, and the difficulty hath a two-fold rise.

1. It ariseth from that hypocrisy that is in the best saints: The weakest believer is no hypocrite, but yet there is some hypocrisy in the strongest believer: Where there is most grace, there is some sin; and where there is most sincerity, yet there is some hypocrisy.

Now it is very incident to a tender conscience to misgive or mistrust its state upon the sight of any sin: When he sees hypocrisy break out in any duty or performance, then he complains, surely my aims are not sincere, my conscience is not renewed, it is but natural conscience enlightened

lightened, not by grace purged and changed. Pygmalion made an image so lively, that he deceived himself; and taking the picture for a person, fell in love with the picture.

2. It ariseth from that resemblance there is between grace and hypocrisy; for hypocrisy is a resemblance of grace without substance, the likeness of grace without the life of grace. There is no grace, but an hypocrite may have somewhat like it; and there is no duty done by a Christian, but an hypocrite may out strip him in it. Now when one that hath not true grace shall go further than one that hath, this may well make the believer question whether his grace be true or not; or whether the workings of his conscience be not the workings of nature only, rather than of grace wrought in it.

But to answer the question, you may make a judgment of this in these seven particulars.

1. If a natural man's conscience putteth him upon duty, he doth usually bound himself in the work of God. His duties are limited, his obedience is a limited obedience; he doth one duty, and neglecteth another; he picketh and chooseth among the commands of God; obeyeth one, and slighteth another. Thus much is enough, what needs any more? If I do thus and thus, I shall go to heaven at last.

2. But now where conscience is renewed by grace, there it is otherwise. Though there may be many weaknesses which accompany its duties, yet that soul never bounds itself in working after God; it never loves God so much, but

but still it would love him more; nor seeks him so much, but still it wouldest seek him more; nor doth it serve God so well at any time, but still it makes conscience of serving him better. A renewed conscience is a spring of universal obedience, Psal. cxix. 128. for it seeth an infinite excellency, and goodness, and holiness in God, and therefore would fain have its service rise up towards some proportionableness to the object: A God of infinite excellency and goodness, should have infinite love, faith conscience: An holy God, should have service from an holy heart, faith conscience.

Now then, if I set bounds to my love to God, or to my service to God; if I limit myself in my obedience to the holy God; love one commandment and slight another; obey in one point, and yet lie cross in another; then is all I do but the working of a natural conscience. But on the other hand, if I love the Lord with my whole heart and soul, and serve him with all my might and strength, Matth. xxii. 37. Mark xi. 13. "If I esteem all God's precepts concerning all things to be right, and have a respect to all the commands," then is my love and service from a renewed conscience.

2. If a natural man's conscience check or accuse for sin, then he seeketh to stop the mouth of it, but not to satisfy it: Most of the natural man's duties are to stifle and stifle conscience.

But now the believer chooseth rather to let conscience cry, than to stop the mouth of it, until he can

can fetch in satisfaction to it from the blood of Jesus Christ, by fresh acts of faith apprehended and applied.

The natural man seeketh to still the noise of conscience, rather than to remove the guilt; the believer seeketh the removal of guilt by the application of Christ's blood, and then conscience is quiet of itself. As a foolish man having a mote fallen into his eye, and making it water, he wipeth away the water, and labours to keep it dry, but never searcheth his eye to get out the mote, but a wise man mindeth not so much the wiping, as the searching his eye; somewhat is got in, and causeth the watering, and therefore the cause must be removed.

Now then, if when conscience accuseth for sin, I take up a life of duties, a form of godliness to stop the mouth of conscience, and if hereupon conscience be still and quiet, then is this but a natural conscience: But if when conscience checks, it will not be satisfied with any thing but the blood of Christ, and therefore I use duties to bring me to Christ; and if I beg the sprinkling of his blood upon conscience, and labour not so much to stop the mouth of it, as to remove guilt from it, then is this a renewed conscience.

3. There is a natural man, let him go never so far, let him do never so much in matters of religion, but still he hath his Delilah, his bosom lust. Judas went far, John xii, 6. but he carried his covetousness along with him. Herod went far, Mark vi. 20. he did many things

things under the force of John's ministry, but yet there was one thing he did not; he did not put away his brother's wife: His Herodias lay in his bosom still. Nay, commonly all the natural man's duties, are to hide some sin, his profession is only made use of for a cover shame.

But now the renewed conscience hateth all sin, as David did, I hate every false way. Psal. cxix. 128. He regardeth no iniquity in his heart. Psal. lxvi. 18. He useth duties not to cover sin, but to help work down, and work out sin.

Now then, if I profess religion; if I make mention of the name of the Lord, and yet through breaking the law dishonour God.—Rom. ii. 23. If I live in the love of any sin, and make use of my profession to cover it, then am I an hypocrite, and my duties flow but from a natural conscience: But on the other hand, if I name the name of the Lord Jesuſ, and withal depart from iniquity. 2 Tim. ii. 9. If I use duties not to cover, but to discover and mortify sin, then I am upright before God, and my duties flow from a renewed conscience.

4. A natural man prides himself in his duties: If he be much in duty, then he is much lifted up under duty: So did the Pharisee. Luke xviii. 11, 12. God, I thank thee that I am not as other men are; and why? Here lay the difference; why? I fast twice in the week, I give tithes to all, &c.

But now take a gracious heart, a renewed conscience,

conscience, and when his duties are at highest, then is his heart at lowest. Thus it was with the Apostle Paul, he was much in service, in season, and out of season. 2 Tim. ii. 4. Preaching up the Lord Jesus with all boldness and earnestness, and yet very humble in a sense of his own unworthiness under all: "I am not worthy to be called an Apostle. 1 Cor. xv. 9. To me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ," Eph. iii. 8. and again. 1 Tim. i. 15. Of sinners I am chief. Thus a believer when he is highest in duties, then he is lowest in humility: Duty puffeth up the hypocrite; but a believer comes away humbled; and why? because the hypocrite hath had no visions of God, he hath seen only his own gifts and parts, and this exalteth him: But the believer hath seen God, and this humbleth him. Communion with God, though it be very refreshing, yet it is also very abasing and humbling to the creature. Hierom observeth on Zeph. i. 1. where it is said that Cushi was the son of Gedaliah, the son of Amariah. That Amariah signifies the word of the Lord; Gedhaliah signifies the greatness of the Lord; and Cushi is interpreted humility, or my Ethiopian. So that, saith he, from the word of the Lord, cometh a sight of the greatness of the Lord; and from the sight of the greatness of the Lord, cometh humility.

Now then, if I pride myself in any duty, and am puffed up under any performances,

then have I not seen nor met with God in any duty. But on the other hand, if when my gifts are at highest, my heart is at lowest; so when my spirit is most raised, my heart is then most humbled; if in the midst of all my services I can maintain a sense of my unworthiness; if Cushi be the son of Gedaliah, then have I seen and had communion with God in duty, and my performances are from a renewed conscience.

5. Look what that is to which the heart doth secretly render the glory of a duty, and that is the principle of the duty: In Hab. i. 16. Ye read of them that sacrifice to their net, and burn incense to their drag: Where the glory of an action is rendered to a man's self, the principle of that action is self, all rivers run into the sea, Ecclef. i. 7. that is an argument they came from the sea; so when all a man's duties terminate in self, then is self the principle of all.

Now all the natural man's duties run into himself; he was never by a through work of grace truly cast out of himself, and brought to deny himself; and therefore he can rise no higher than himself in all he doth; he was never brought to be poor in spirit, and so to live upon another; to be carried out of all duties to Jesus Christ.

But the believer giveth the glory of all his services to God. Psal. cxv. 1. Whatever strength or life there is in duty, God hath all the glory, for he is by grace out of himself, and therefore feeth no excellency or worthiness in himself.

I laboured more abundantly than they all, saith the Apostle; but to whom doth he ascribe the glory of this? to self? No, yet not I, saith he, but the grace of God which was with me. 1. Cor. xv. 10. Whenever the grace of Christ is wrought in the heart as a principle of duty, you shall find the soul when it is most carried out with a yet not I, in the mouth of it: I live, yet not I; I laboured more abundantly than they all, yet not I. Gal. ii. 20. Self is declaimed, and Christ most advanced, when it is from grace that the heart is quickened; the twenty-four Angels cast their crowns at Christ's feet. Rev. iv. 10.

There are two things very hard, one is to take the shame of our sins to ourselves; the other is to give the glory of our services to Christ.

Now then, if I sacrifice to my own net, if I aim at my own credit or profit, and give the glory of all I do to self, then do I sow to the flesh, Gal. vi. 8. and was never yet cast out of self, but act only from a natural conscience; but if I give the glory of all my strength and life in duty only to God, if I magnify grace in all, and can truly say in all I do, yet not I, then am I truly cast out of self, and do what I do with a renewed conscience.

6. Though a natural conscience may put a man much upon service, yet it never presseth to the attainment of holiness; so that he carrieth an unsanctified heart under all. How long was Judas a professor, and yet not one

dram of that grace he had got: The foolish virgins (you know) took their lamps, but took no oil in their vessels; Matth. xxv. 3. that is, they looked more after a profession, than after sanctification. But now when a renewed conscience putteth a man upon duty, it is succeeded with the growth of holiness; as grace helpeth to the doing of duty; so duty helpeth to the growing of grace: A believer is the more holy, and the more heavenly, by his being much in duties.

Now then, if I am much in a life of duties, and yet a stranger to a life of holiness; if I maintain a high profession, and yet have not a true work of sanctification; if (like children in the rickets) I grow big in the head, but weak in the feet, then have I gifts and parts, but no grace; and though I am much in service, yet have I but a natural conscience. But on the other hand, if the holiness of my conversation carrieth a proportion to my profession; if I am not a hearer of the word only, but a doer of it; if grace groweth in seasons of duty, then do I act in the things of God from a renewed conscience.

7. And lastly, if a natural conscience be the spring of duty, why? then runs this spring fastest at first, and so abateth, and at last drieth up: But if a renewed conscience, a sanctified heart be the spring of duty, then this spring will never dry up, it will run always from first to last, and quicker at the last than first. "I know thy works, and the last to be more

more than the first. Rev. ii. 19. The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger." Job xvii. 9.

But you will say, Why doth that man abate and languish in his duties, that doth them from a natural conscience, more than he that doth them from a renewed conscience?

The reason is, because they grow upon a failable root, a decaying root, and that is nature; nature is a failing root, and so are all its fruits fading; but the duties done by a renewed conscience, are fruits that grow upon a lasting root, and that is, Christ: Gifts have their root in nature, but grace hath its root in Christ; and therefore grace shall outlive the greatest gifts and parts, because there is life in the root of one, and not in the root of the other: Gifts and graces differ like the leather of your shoe, and the skin of your feet: Take a pair of shoes, that have the thickest soles, and if you go much in them, the leather weareth out; and in a little time a man's foot cometh to the ground: But now a man that goeth bare-foot all his days, the skin of his feet doth not wear out; why should not the sole of his foot sooner wear out, than the sole of his shoe; for the leather is much thicker than the skin? The reason is, because there is life in the one, and not in the other; there is life in the skin of the foot, and therefore that holdeth out, and groweth thicker and thicker, harder and harder: But there is no life in the sole of his shoe, and

therefore that weareth out, and waxeth thinner and thinner; so it is with gifts and graces.

Now then, if I decay and abate, and grow weary of a profession, and fall away at last: If I begin in the spirit and end in the flesh, then was all I did from a natural conscience; but if I grow and hold out, if I persevere to the end, and my last works to be more than my first, then do I act from a renewed conscience.

And thus I have in seven things answered that question, viz. If conscience may go thus far in putting a man upon duties; then what difference is there between this natural conscience in hypocrites and sinners, and renewed conscience in believers?

And that is the first answer to the main query, viz. Whence is it that many men go so far, as that they come to be almost Christians?

It is to answer the call of conscience.

Secondly, It is from the power of the word under which they live: Though the word doth not work effectually upon all, yet it hath a great power upon the hearts of sinners to reform them, though not to renew them.

1. It hath vim discriminationis, a discerning, discovering power. Heb. iv. 12. "The word of God is quick, and powerful, sharper than any two-edged sword, piercing to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." This is the glass where every man may see what manner of

man

man he is. James i. 23. As the light of the sun discovers the little motes, so the light of the word shining into conscience, discovers little sins.

2. The word hath vim legislativam, the power of a law; it gives law to the whole soul, binds conscience; it is therefore frequently called the law in scripture, unless thy law had been my delight, &c. Psal. cxix. 92. To the law and to the testimony. Isa. viii. 20. This is spoken of the whole word of God, which is therefore called a law, because of its binding power upon the conscience.

3. It hath vim judicativam, a judging power. John xii. 48. "The word that I have spoken, the same shall judge him in the last day." The sentence that God will pass upon sinners hereafter, is no other than what the word passeth upon them here; the judgment day of God, is not a day wherein God will pass any new sentence, but it is such a day wherein God will make a solemn public ratification of the judgment passed by the ministry of the word upon souls here; this I gather clearly from Matth. xviii. 18. "Whatsoever ye shall bind on earth, shall be bound in heaven, and whatsoever ye shall lose on earth, shall be loosed in heaven." So that by bringing a man's heart to the word, and trying it by that, he may quickly know what that sentence is that God will pass upon his soul at the last day; for as the judgment of the word is now, such will the judgment of God be concerning him in the last day.

day. Indeed there is a two-fold power further than this in the word.

It hath “vim plasticam, & vim salvificam.”

A begetting and saving power; but this is put forth only upon some. But the other is more extensive, and hath a great causality upon a profession of goodness, even among them that have no grace.

A man that is under this three-fold power of discerning law and judgment, that hath his heart ransacked and discovered, his conscience bound and awed, his state and sinful condition judged and condemned, may take up a resolution of a new life, and convert himself to a great profession of religion.

3. A man may go far in this course of profession, from affection of applause and credit, and to get a name in the world; as it is said of the Pharisees, “They love to pray in the market-places, and in the corners of the streets to be seen of men.” Matth. vi. 5.

Many are of Machiavel’s principle, that the appearance of virtue is to be sought; because tho’ the use of it is a trouble, yet the credit of it is a help.

Jerom in his epistle to Julian, calls such, “Popularis in aure vilia mancipia,” the base bond slaves of common fame. Many a man doth that for credit, that he will not do for conscience, and own religion more for the sake of lust, than for the sake of Christ; thus making God’s stream to turn the devil’s mill.

Fourthly, It is from a desire of salvation; there

there is in all men a desire of salvation ; it is natural to every being, to love and seek its own preservation ; who will shew us any good ? Psal. iv. 6. This is the language of nature seeking happiness to itself.

Many a man may be carried so far out in the desires of salvation, as to do many things to obtain it.

So did the young man, "Good master, what good things shall I do that I may inherit eternal life ? He went far, and did much, obeyed many commands, and all out of a desire of salvation ; so then, put these together, and there is answer to that question.

The call of conscience.

The power of the word.

The affection of credit.—And,

The desire of salvation.

These may carry a man so far, as to be almost a Christian.

The third question propounded, is this :

Quest. Thirdly, Whence is it, that many are but almost Christians, when they have gone thus far ? What is the cause of this ?

Ans. I might multiply answers to this question, but I shall instance in two only, which I judge the most material.

First, It is for want of right and sound conviction ; if a man be not thoroughly convinced of sin, and his heart truly broken, whatever his profession of godliness may be, yet he will be sure to miscarry ; every work of conviction is not a through work ; there are convictions

that

that are only natural and rational, but not from the powerful work of the spirit of God.

Rational conviction is that which proceeds from the working of a natural conscience, charging guilt from the light of nature, by the help of those *Koinai ennoiai*, common principles of reason that are in all men. This is the conviction you read of, Rom. ii. 14, 15. It is said, that the Gentiles which had not the law, yet had their conscience bearing witness, and accusing or excusing one another. Tho' they had not the light of the scripture, yet had they conviction from the light of nature. Now by the help of the gospel-light, these convictions may be much improved, and yet the heart not renewed.

But then, there is a spiritual conviction, and this is that work of the spirit of God upon the sinner's heart by the word, whereby the guilt and filth of sin is fully discovered, and the wo and misery of a natural state distinctly set home upon the conscience, to the dread and terror of the sinner, whilst he abides in that state and condition. And this is the conviction that is a found and through work: Many have their convictions, but not this spiritual conviction.

Query. Now you will say, suppose I am at any time under conviction, how shall I know whether my convictions be only from a natural conscience, or whether they be from the spirit of God?

Anf. I should digress too much to draw out the solution of this question to its just length:

length: I shall therefore in five things only lay down the most considerable difference between the one and the other.

1. Natural conviction reaches chiefly to open and scandalous sins; sins against the light of nature: For natural conviction can reach no farther than natural light.

But spiritual conviction reaches to secret, inward and undiscerned sins, such as hypocrisy, formality, lukewarmness, deadness, and hardness of heart, &c.

Observe then, whether your trouble for sin looks inward as well as outward, and reaches not only to open sins, but to secret lusts, to inward and spiritual sins; and if so, this is a sure sign of the work of the spirit, because the trouble occasioned by these sins, bears a more immediate relation to the holiness of God, who only is offended by them, they being such as none else can see or know.

2. Natural convictions deal only with a man's conversation, not with his state and condition; with sins actual, not to original: But spiritual conviction reaches to all sins, to sins of heart, as well as sins of life; to the sin of our nature, as well as the sins of practice; to the sin that is born in us, as well as the sin that is done by us. Where the spirit of the Lord cometh to work effectually in a soul, he holdeth the glass of the law before the sinner's eyes, and openeth his eyes to look into the glass, and to see all that deformity and filthiness that is in his heart and nature. The Apostle

stle Paul said, I had not known sin but by the law. Rom. vii. 7. How can this be true, that he had not known sin but by the law, when as the light of nature discovers sin? It is said of the Gentiles, that having not the law, they are a law unto themselves. Rom. ii. 14.

This sin therefore that the Apostle speaks of, is not to be understood of sin actual, but of sin original: I had not known the pollution of nature, that fountain of sin that is within, this I had not known but by the law; and indeed this is a discovery that natural light cannot make: It is true the Philosopher could say, *pan tan men prostata kakon epirhumoa estin* Timon apud Laertium; that lust is the first and chief of all sins: But I cannot think he meant it of original sin, but of the inordinacy of the appetite and desire at most: For I find that the wisest of the Philosophers understood nothing of original sin; hear Seneca, “*Erras si tecum vitia nasci putas, supervenerunt, ingesta sunt;*” Sin is not born with thee, but brought in since. “*Tam sine vitio quam sine virtute nascimur.*”

Quintilian saith, it is more marvel than any one man sins, than that all men should live honestly, sin is so against the nature of men: How blind were they in this point? And so was Paul, till the spirit of the Lord discovered it to him by the word. And indeed, this is a discovery proper to the spirit. It is he that makes the sinner see all the deformity and filthiness that is within; it is he that pulleth off

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all the sinner's rags, and makes him see his naked and wretched condition: It is he that shows us the blindness of the mind, the stubbornness of the will, the disorderliness of the affections, the searedness of the conscience, the plague of our hearts, and the sin of our nature, and therein the desperateness of our state.

3. Natural convictions carry the soul out to look more on the evil that come by sin, than on the evil that is in sin. So that the soul under this conviction, is more troubled at the dread of hell and wrath and damnation, than at the vileness and hainous nature of sin. But now spiritual convictions work the soul into a greater sensibleness of the evil that is in sin, than of the evil that comes by sin; the dishonour done to God by walking contrary to his will; the wounds that are made in the heart of Christ, the grief that the holy spirit of God is put to, this wounds the soul more than a thousand hells.

4. Natural ~~convictions~~ are not durable, they are quickly worn out; they are like a slight cut in the skin, that bleeds a little, and is sore for the present, but is healed again, and in a few days not so much as a scar to be seen. But spiritual convictions are durable, they cannot be worn out, they abide in the soul till they have reached their end, (which is the change of the sinner.)

The convictions of the spirit are like a deep wound in the flesh that goes to the bone, and seems to endanger the life of the patient, and

is not healed but with great skill; and when it is healed, leaves a scar behind it, that when the patient is well, yet he can say, here is the mark of my wound which will never wear out. So a soul that is under spiritual conviction, his wound is deep, and not to be healed but by the great skill of the heavenly physician; and when it is healed, there are the tokens of it remaining in the soul that can never be worn out; so that the soul may say, here are the marks and signs of my convictions still in my soul. “Una eademque manus vulnus openque tulit.”

5. Natural convictions make the soul shy of God. Guilt works fear, and fear causes estrangedness: Thus it was with Adam, Gen. iii. 18. when he saw his nakedness, he ran away and hid himself from God.

Now spiritual convictions drive not the soul from God, but unto God: Ephraim's conviction was spiritual, and he runs to God, turn thou me, and I shall be turned. Jer. iii. 18. So that there is you see, a great difference between conviction and conversion; between that which is natural, and that which is spiritual; that which is common, and that which is saving. Yea, such is the difference, that though a man have never so much of the former, yet if he be without the latter, he is but almost a Christian; and therefore he hath great reason to enquire more after this spiritual conviction: For,

1. Spiritual conviction is an essential part
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of sound conversion ; conversion begins here ; true conversion begins in convictions ; and true convictions end in conversion. Till the sinner be convinced of sin, he can never be converted from sin : Christ's coming was as a Saviour to die for sinners ; and the spirit's coming is to convince us as sinners, that we may clese with Christ as a Saviour ; till sin be thoroughly discovered to us, interest in the blood of Christ cannot be rightly claimed by us ; nay, so long as sin is unseen, Christ will be unsought :—
“ They that be whole need not the physician, but they that are sick.” Matth. ix. 12.

2. Slight and common convictions (when they are but skin deep) are the cause of much hypocrisy : Slight convictions may bring the soul to clasp about Christ, but not to close with Christ, and this is the guise of an hypocrite. I know no other rise and spring of hypocrisy, like this of slight convictions : This hath filled the church of Christ with hypocrites.

Nay, it is not only the spring of hypocrisy, but it is also the spring of apostacy : What was the cause that the seed was said to wither away ? Matth. xiii. 5, 6. It was because it had no deepnes of earth. Where there is through conviction, there is a depth of earth in the heart ; and there the seed of the word grows : But where convictions are slight and common, there the seed withers for want of depth : So that you see clearly in this one instance, whence it is that many are but almost Christians, when they

they have gone so far in religion; viz. for want of sound convictions.

2. (And this hath a near relation to the former) It is for want of a through work of grace wrought in the heart; where this is not, all a man's following profession comes to nothing; that scholar is never like to read well, that will needs be in his grammar, before he is out of his primmer. Cloth that is not wrought well in the loom, will neither wear well, nor wear long, it will do little service; so that Christian that doth not well come off the loom, that hath not a through work of grace in his heart, will never wear well, he will shrink in the wearing, and never do much service for God: It is not the pruning of a bad tree, will make it bear good fruit; "But the tree must be made good before the fruit can be made good." Matth. xii. 33. He that takes up a profession of religion with an unbroken heart, will never serve Christ in that profession with his whole heart.

If there be not a true change in that man's heart that yet goes far, and doth much in the ways of God, to be sure he will either die an hypocrite, or an apostate. Look as in nature, if a man be not well born, but prove crooked or mis-shapen in the birth, why he will be crooked as long as he lives; you may bolster or stuff out his clothes to conceal it, but the crookedness, the deformity remains still; you may hide it, but you cannot help it; it may be covered, but it cannot be cured.

So it is in this case, if a man come into a profession of religion, but be not right born; if he be not begotten of God, and born of the spirit. John iii. 5. If there be not a thorough work of grace in his heart, all his profession of religion will never mend him; he may be bolstered out by a life of duties, but he will be an hypocrite at last, for want of a through work at first; a form of godliness may cover his crookedness, but will never cure it.

A man can never be a true Christian, nor accepted of God, though in the highest profession of religion, without a work of grace in the heart.—For,

1. There must be answerableness in the frame of that man's heart that wou'd be accepted of God to the duties done by him: His spirit and affections within, must carry a proportion to his profession without: Prayer without faith, obedience to the law given, without fear and holy reverence of the law-giver, God abhors. Acts of internal worship, must answer the duties of external worship.

Now where there is no grace wrought in the heart, there can never be any proportion or answerableness in the frame of that man's heart to the duties done by him.

2. Those duties that find acceptance with God, must be done in sincerity. God doth not take our duties by tale, nor judge of us according to the frequency of our performances, but according to the sincerity of our hearts in the performance. It is this that commends both the doer and the duty to God; with sincerity,

cerity, God accepts the least we do. Without sincerity, God rejects the most we do, or can do. This is that temper of spirit which God highly delights in. Prov. xi. 20. "They that are of a froward heart, are an abomination to the Lord; but such as are upright in their way, are his delight." 1 Chron. xxix. 17. The Apostle gives it a great epithet, he calls it, 2 Cor. i. 12. *eklkrineia Thea*, the sincerity of God, that is, such a sincerity as is his special work upon the soul, setting the heart right and upright before him, in all his ways.—This is the crown of all our graces, and the commendation of all our duties; thousands perish and go to hell in the midst of all their performances and duties, merely for want of a little sincerity of heart to God.

Now when there is not a change of state, a work of grace in the heart, there can be no sincerity to God-ward; for this is not quid *proveniens a natura*, it is not a herb that grows in nature's garden; the heart of man is naturally deceitful, and desperately wicked. Jer. xvii. 9. more opposite to sincerity than to any thing; as things corrupted carry a great dissimilitude to what they were, than to any thing else which they never were. God made man upright; now man voluntarily losing, this is become more dislike to himself, than to any thing below himself; he is more like a lion, a wolf, a bear, a serpent, a toad, than to a man in innocency.

So that it is impossible to find sincerity in any

any soul, till there be a work of grace wrought there by the spirit of God; and hence it is no that a man is but almost a Christian, when he hath done all.

THE FOURTH QUESTION.

4. What is the reason that many go no further in their profession of religion, than to be almost a Christian?

1. It is because they deceive themselves in the truth of their own condition: They mistake their state, and think it good and safe, when it is bad and dangerous. A man may look upon himself as a member of Christ, and yet God look upon him as a vessel of wrath; as a child of God by looking more upon his sins than his graces, more upon his failings than his faith, more upon indwelling lusts than renewing grace, may think his case very bad, when yet it is very good; I am black, saith the spouse, Cant. i. 5. and yet saith Christ, O thou fairest among women, verse 8. So the sinner by looking more upon his duties than his sins, may think he sees his name written in the book of life, and yet be in the account of God a very reprobate.

There is nothing more common than for a man to think himself something, when he is nothing, and so he deceives himself. Gal. vi. 3. Many a man blesses himself in his interest in Christ, when he is indeed a stranger to him: Many a man thinks his sin pardoned, when alack! he is still in the gall of bitterness, and bond of iniquity. Acts viii. 23. Many a man

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man thinks he hath grace, when he hath none: "There is (saith Solomon) that makes himself rich, and yet hath nothing." Prov. xiii. 7. This was the very temper of Laodicea, "Thou sayest I am rich and increased with goods, and have need of nothing, and knowest not (pray mind that) that thou art wretched and miserable, and poor, and naked." Rev. iii. 17.— Thou knowest not, as bad as she was, she thought her state good; as poor as she was in grace, she thought she was rich; as miserable and naked as she was, yet she thought she had need of nothing.

Now there are several rises and grounds of this mistake. I will name five to you.

1. The desperate deceitfulness of the heart of every natural man: "Supplantativum cor pre omnibus. Jer. xvii. 9. The heart is deceitful above all things; the Hebrew is, Gnakeb chalach mical." The word Gnakob, is the same with Jacob's name: Now, you know, he was a supplanter of his brother Esau: He is rightly called Jacob, (saith he) for he hath supplanted me those two times.— Gen. xxvii. 36. So the word signifies to be fraudulent and subtle, deceitful and supplanting. Thus is the heart of every natural man deceitful above all things.

You read of the deceitfulness of the tongue, Psal. lii. 4, and of the deceitfulness of riches, Matth. xiii. 22. and of the deceitfulness of beauty, Prov. xxxi. 30. and of the deceitfulness of friends, Job, vi. 15. But yet the heart is

is deceitful above them all : Nay, you read of the deceitfulness of Satan, Rev. xx. 3. yet truly a man's heart is a greater deceiver than he ; for he could never deceive a man, if his own heart did not deceive him. Now it is from hence that a man presumes upon the goodness of his case, from the desperate treachery of his own heart.

How common it is for men to boast of the goodness of their hearts ? I thank God, tho' I do not make such a shew and pretence as some do, yet I have as good a heart as the best. O do but hear Solomon in this case ; he that trusteth in his own heart, is a fool. Pro. xxviii. 26. Will any wise man commit his money to a cut-purse ? Will he trust a cheat ? It is a good rule, Memneto apistein, remember to distrust : And it was Augustine's prayer, Domine, libera me a me ipso. That man that trusts to his own heart, shall be sure to find himself deceived at last.

2. This mistake arises from the pride of a man's spirit : There is a proud heart in every natural man : There was much of this pride in Adam's sin, and there is much of it in Adam's sons. It is a radical sin, and from hence ariseth this over-weaning opinion of man's state and condition. Solomon saith, be not righteous overmuch. Eccles. vii. 16. Augustine sent. 365. Speaking occasionally of those words, faith, it is not justicia sapientis, but superbia prefamentis, not meant of the righteousness of the wise man, but of the pride
of

of the presumptuous man. Now in this sense, every carnal man is righteous overmuch, tho' he had none of that righteousness which commends him to God, (to wit, the righteousness of Christ) yet he hath too much of that righteousness which commends him to himself, and that is self righteousness.

A proud man hath an eye to see his beauty, but not his deformity: His parts, but not his spots; his seeming righteousness, but not his real wretchedness. It must be a work of grace that must show a man the want of grace.—The haughty eye looks upwards, but the humble eye looks downward; and this is the believer's motto, the least of saints, the greatest of sinners. Eph. iii. 8. But the carnal man's motto is, "I thank God, I am not as other men." Luke xviii. 11.

3. Many deceive themselves with common grace instead of saving, through that resemblance that is between them. As many take counterfeit money for current coin, so do too many take common grace for true: In similibus facilis est deceptio: Saul took the devil for Samuel. 1 Sam. xxi. 14. So many take common grace for saving, because it is like saving grace: A man may be under a supernatural work, and yet fall short of a saving work; the first raiseth nature, the second only reneweth nature: Though every saving work of the spirit be supernatural, yet every supernatural work of the spirit is not saving: and hence

hence many deceive their own souls, by taking a supernatural work for a saving work.

4. Many mistake a profession of religion for a work of conversion, and an out-side reformation for a sure sign of inward regeneration. If the out-side of the cup be washed, then they think all is clean, though it be never so foul within. This is the common rock that so many souls split upon to their eternal hazard, taking up a form of godliness, but denying the power thereof. 2 Tim. iii. 5.

5. Want of a home application of the law of God to the heart, and conscience to discover to a man the true state and condition he is in. Where this is wanting, a man will sit down short of a true work of grace, and will reckon his case better than it is. That is a notable passage which the Apostle hints concerning himself; "I was alive without the law once, but when the commandments came sin revived, and I died." Rom. vii. 9. Here you have a different account of the different apprehensions Paul had of his condition, with and without the word.

1. Here is his apprehension of his condition without the word; I was alive (saith he) without the law. Paul had the law, for he was a Pharisee, and they had the form of knowledge, and of the truth of the law, therefore when he saith, he was without the law, you must not take him literally, but spiritually; he was without the power and efficacy of it upon his heart and conscience, convincing and a-

wakening and discovering sin; and so long as this was his case, he doubted not of his state, he was confident of the goodness of his condition; this he hinted, when he saith, I was alive.—But then,

2. Here is his apprehension of his condition with the word, and that is quite contrary to what it was before, “When the commandment came (saith he) then sin revived, and I died.” When the word of the Lord came with power upon his soul, when the spirit of God set it home effectually upon the conscience, that is meant by the coming of the commandment; then sin revived, and I died; that is, I saw the desperateness of my case, and the filthiness of all my self-righteousness. Then my hope ceased, and my confidence failed, and as before I thought myself alive, and my sin dead; so when God had awakened conscience by the word, then I saw my sin alive and powerful, and myself dead and miserable. So that this is the first reason why men go no farther in the profession of religion, than to be almost Christians.

It is because they mistake their state, and think it good, when it is not, which mistake hath a five-fold rise.

A deceitful heart.

A proud spirit.

Taking common grace for saving.

Outward reformation for true regeneration.

Want of a home application of the law of God to the heart and conscience. Reas.

Reas. 2. It is from Satan's cunning, who if he cannot keep sinners in their open profaneness, then he labours to persuade them to take up with a form of godliness. If he cannot entice them on in their lusts, with a total neglect of heaven, then he entices them to such a profession as is sure to fall short of heaven; he will consent to the leaving some sin, so as we do but keep the rest; and to the doing some duties, so as we neglect the rest: Nay, rather than part with his interest in the soul; he will yield far to our profession of religion, and consent to any thing but our conversion, and closing with Christ for salvation: He cares not which way we come to hell, so as he gets us thither at last.

Reas. 3. It is from worldly and carnal policy; this is a great hinderance to many; policy many times enters caveats against piety: Jehu will not part with his calves, lest he hazard his kingdom.

We are commanded to be wise as serpents: Matth. x. 16. Now the serpent is the subtlest of creatures. Gen. iii. 1. But then, we must be as innocent as doves: If piety be without policy, it wants security; if policy be without piety, it wants integrity: Piety without policy, is too simple to be safe; and policy without piety, is too subtle to be good.

Let men be as wise, as prudent, as subtile, as watchful as they will, but then let it be in the way of God, let it be joined with holiness and integrity.

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That is a cursed wisdom that forbids a man to launch any further out in the depth of religion, than he can see the land, lest he be taken in a storm, before he can make safe to shore again.

Reaf. 4. There is some lust espoused in the heart, that hinders a hearty close with Christ; Though they bid fair, yet they come not to God's terms: The young man would have eternal life, Matth. xix. 20. and he bids fair for it, a willing obedience to every command but one; but only one, and will not God abate him one? Is he so severe? Will he not come down a little in his terms, when man rises so high? Must man yield all? Will God yield nothing? No, my brethren, he that underbids for heaven, shall as surely lose it, as he that will give nothing for it: He that will not give all he hath, part with all for the pearl of price, Matth. xiii. 45, 46. shall as surely go without it, as he that never once cheapens it.

The not coming up to God's terms, is the ruin of thousands of souls; nay, it is that upon which all that perish, do perish: A naked sinner to a naked Christ, a bleeding broken sinner to a bleeding broken Christ; these are God's terms. Most persons are like iron between two equal load-stones; God draws, and they propend towards God, and the world draws, and they incline to the world; they are between both; they would not leave God for the world, if they might not be engaged to leave the world for God. But

But if they must part with all, with every lust, every darling, every beloved sin, why then, the spirit of Demas possesses them, and God is forsaken by them. 2 Tim. iv. 10. My brethren, this is the great reason why many that are come to be almost Christians, go no farther; some one beloved lust or other hinders them, and after a long and high profession, parts them and Christ for ever: They did run well. Gal. v. 7. But here it is that they give out, and after all fall short, and perish to eternity.

Thus having answered these four questions, to wit:

1. How far a man may go in the way to heaven, and yet be but almost a Christian?

2. Whence it is that a man goeth so far, as to be almost a Christian?

3. Whence it is, that a man is but almost a Christian, when he hath gone thus far?

4. What is the reason men go no farther in religion, than to be almost Christians?

I proceed now to the application.

1. That salvation is not so easy a thing as it is imagined to be: This is attested by our Lord Christ himself. Matth. vii. 14. "Straight is the gate, and narrow is the way that leadeth unto life, and few there be that find it." The gate of conversion is a very straight gate, and yet every man that would be saved eternally, must enter in at this straight gate; for salvation is impossible without it. "Except a man be born again, another, born from above,

he cannot see the kingdom of God." John iii. 3.

Not that this gate is straight simply, and in respect of itself; no, for converting grace is free, the gate of mercy stands open all the day long: In the tenders of gospel grace, none are excluded, unless they exclude themselves. Matth. xxii. 3, 5. Acts xiii. 46. Christ doth not say, if such and such will come to me I will not cast them out; but him that cometh unto me, (be he who, or what he will, if he have a heart to close with me) I will in no wise cast him out. John vi. 37. He saith not, if this or that man will, here is water of life for him, but if any man will let him take the water of life freely, Rev. xxii. 17. Christ grudgeth mercy to none; though salvation was dearly purchased for us, yet it is freely proffered to us.

So that the gate which leadeth to life is not straight on Christ's part, or in respect of itself; but it is straight in respect of us, because of our lusts and corruptions, which make the entrance difficult; a needle's eye is big enough for a thread to pass through; but it is a straight passage for a cable rope; either the needle's eye must be enlarged, or the cable rope must be untwisted, or the entrance is impossible. So it is in this case, the gate of conversion is a very straight passage for a carnal corrupt sinner to enter in at: The soul can never pass through with any one lust beloved and espoused; and therefore the sinner must be untwisted from every lust: He must lay aside the love of every lust, or he can never enter in

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at this gate, for it is a straight gate ; and when he is in at the straight gate, he meeteth with a narrow way to walk in : So our Lord Christ saith, “ Narrow is the way that leadeth unto life ; ” what way is this, but the way of sanctification ? For without holiness no man “ shall ever see the Lord.” Heb. xii. 14.

Now this way of sanctification is a very narrow way ; for it lies over the neck of every lust, and in the exercise of every grace, subduing the one, and improving the other ; dying daily, and yet living daily ; dying to sin, and living to God, this is the way of sanctification : And O ! how few are there who walk in this way ? The broad-way hath many travellers in it, but this narrow way is like the ways of Canaan in the days of Shamgar ; it is said, Judges v. 6. “ In the days of Shamgar the son of Anath, the highways were unoccupied, and the travellers walked through by-ways,” in the Hebrew it is, (Achavoth guakal keloth) through crooked ways. The way of holiness is by the most an unoccupied way, so saith the Prophet Isa. liii. 8, 9. “ A way shall be there, and it shall be called the way of holiness ; the unclean shall not pass over it : No lion shall be there, nor any ravenous beast shall go up thereon, but the redeemed shall walk there.” The unclean, and the lion, and the ravenous beast, they are in the crooked ways : None but the redeemed of the Lord, walk in the way of the Lord.

It is no wonder then, that our Lord Christ

faith of life, that few there be that find it; when as the gate is straight, and the way narrow, that leadeth to it: Many pretend to walk in the narrow way, but they never entered in at the straight gate; and many pretend to have entered in at the straight gate, but they walk not in the narrow way. "Ad celeste regnum pauci deducuntur."

It is a very common thing for a man to perish upon a mistake of his way, to go on in those paths that take hold of hell, and yet hope to find heaven at last: Those twenty paths aforementioned run into destruction, and yet many choose them, and walk in them as the way of salvation. As many profane and open sinners perish by choosing the way of death, so many formal professors perish by mistaking the way of life: This I gather from that our Lord Christ saith, few there be that find it; which doth clearly imply, what in Luke xiii. 24. he doth plainly express, to wit, that many seek it, many seek to enter in, and yet are not able; many run far, and yet are not run so far as to obtain; many bid fair for the pearl of price, and yet go without it:— Hell is had with ease, but "The kingdom of heaven suffers violence. Matth. xi. 12. Facilius descensus averni; sed revocare gradum, superasque evadere ad auras, hic labor, hoc opus est."

2. If many go thus far in the way to heaven, and yet miscarry, O then! what shall be the end of them who fall short of these? If he shall

shall perish, who is almost a Christian? What shall he do who is not at all a Christian? If he that owneth Christ, and professeth Christ, and leaveth many sins for Christ, may be damned notwithstanding: What then shall his doom be, who disowneth Christ, and refuses to part with one sin, one lust, one oath for Christ; nay, that openly blasphemeth the precious name of Christ? If he that is outwardly sanctified, shall yet be eternally rejected, what will the case be of such as are openly unsanctified, that have not only the plague of an hard heart within, but also the plague-sores of a profane life without? If the formal professor must be shut out, surely then the filthy adulterer, swinish drunkard, the cheap swearer, the profane sabbath-breaker, the foul mouthed scoffer, yea, and every carnal sinner much more? If there be a woe to him that falleth short of heaven, then how sad is the woe to him that falls short of them that fall short of heaven? Ah! that God would make this an awakening word to sinners that are asleep in sin, without the least fear of death, or dread of damnation.

Are there many in the world that are almost, and yet but almost Christians? Why then, it is time for us to call our own condition into question, and to make a more narrow scrutiny into the truth of our spiritual estate, what it is, whether it be right or no, whether we are found and sincere in our profession of religion or no? When our Lord Christ told

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his disciples, one of you shall betray me, every one began presently to reflect upon himself, Master, is it I? Master, is it I? So should we do, when the Lord discovers to us from his word, how many there are under the profession of religion that are but almost Christians, we should straightway reflect upon our heart, Lord, is it I? Is my heart unsound? Am I but almost a Christian? Am I one of them that shall miscarry at last? Am I an hypocrite under a profession of religion? Have I a form of godliness without the power?

There are two questions of very great importance, which we should every one of us often put to ourselves.

What am I? Where am I?

1. What am I? Am I a child of God or not? Am I sincere in religion, or am I only an hypocrite under a profession?

2. Where am I? Am I yet in a natural state, or in a state of grace? Am I yet in the old root, in old Adam, or am I in the root Christ Jesus? Am I in the covenant of works, that ministers only wrath and death? Or am I in the covenant of grace, that ministers life and peace?

Indeed this is the first thing a man should look at: There must be a change of state, before there can be a change of heart: We must come under a change of covenant, before we can be under a change of condition: For as the new heart, and the new spirit is promised in the new covenant, there is nothing of that

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to be heard of in the old: Now a man must be under the new covenant, Ezek. xxxvi. 36: before he can receive the blessing promised in the new covenant: He must be in a new covenant state, before he can receive a new covenant heart: No mercy, no pardon, no change, no conversion, no grace dispensed out of covenant; therefore this should be our great inquiry; for if we know not where we are, we cannot know what we are; and if we know not what we are, we cannot be what we should be, to wit, altogether Christians. Let me then, I beseech you, press this duty upon you that are professors, try your own hearts, examine yourselves, whether you are in the faith, prove your own souls. 2. Cor. xiii. 5. I urge this upon the most cogent argument.

i. Because many rest in a notion of godliness, and outward shows of religion, and yet remain in their natural condition: Many are hearers of the word, but not doers of it, and so deceive their own souls. James i. 22. Some neither hear nor do, these are profane sinners; some both hear and do, these are true believers; some hear, but these do not do, these are hypocritical professors.

He that slighteth the ordinances, cannot be a true Christian; but yet it is possible a man may own them, and profess them, and yet be no true Christian: Who would trust to a profession, that shall see Judas, a disciple, an Apostle, a preacher of the gospel, one that casts out devils, to be cast out himself? "He is

is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh: But he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not of the letter, whose praise is not of men, but of God." Rom. ii. 28, 29.

2. Because errors in the first foundation are very dangerous: If we be not right in the main, in the fundamental work; if the foundation be not laid in grace in the heart, all our following profession comes to nothing; the house is built upon a sandy foundation, and though it may stand for a while, yet when the floods come, and the winds blow and beat upon it, great will be the fall of it. Matth. vii. 17.

3. Because many are the deceits that our souls are liable to in this case: There are many things like grace, that are not grace: Now it is the likeness and similitude of things that deceives and makes one thing to be taken for another. *In similibus facilis est deceptio.*

Many take gifts for grace, common knowledge for saving knowledge; when as a man may have great gifts, and yet no grace; great knowledge, and yet not know Jesus Christ.

Some take common faith for saving; when as a man may believe all the truths of the gospel, all the promises, all the threatenings, all the articles of the Creed, to be true, and yet perish for want of saving faith.

Some take morality and restraining grace, for piety and renewing grace; when as it is common

common to have sin much restrained, where the heart is not at all renewed.

Some are deceived with a half work, taking conviction for conversion, reformation for regeneration: We have many mer-maid Christians.

Definit in piscem mulier formosa superna.

Or like Nebuchadnezzar's image, the head of gold, and feet of clay. Dan. ii. 32, 33. The devil cheats most men by a Synecdoche, putting a part for the whole; partial obedience to some commands, for universal obedience to all. Endless are the delusions that Satan fastens upon souls, for want of this self-search; it is necessary, therefore, that we try our state, lest we take the shadow for the substance, and embrace a cloud instead of Juno.

4. Satan will try us at one time or other; he will winnow and sift us to the bottom. Luke ii. 13. And if we now rest in a groundless confidence, we will then end in a comfortless despair.

Nay God himself will search and try us at the day of judgment especially, and who can abide that trial, that never tries his own heart?

5. Whatsoever a man's state be, whether he be altogether a Christian or no, whether his principles be sound or no, yet it is good to examine his own heart. Gal. vi. 4. If he find his heart good, his principles right and sound, this will be matter of rejoicing; if he find his heart rotten, his principles false and unsound, the discovery is in order to a renewing.

ing. If a man have a disease upon him, and know it, he may send to the physician in time; but what a sad vexation will it be, not to see a disease till it be past cure? So for a man to be graceless, and not to see it till it be too late, to think himself a Christian, when he is not, and that he is in the right way to heaven, when he is in the ready way to hell, and yet not know it till a death-bed, or a judgment day confute his confidence; this is the most irrecoverable misery.

These are the grounds upon which I press this duty of examining our state: O! that God would help us in the doing this necessary duty.

Quest. You will say, but how shall I come to know whether I am almost, or altogether a Christian? If a man may go so far, and yet miscarry, how shall I know when my foundation is right, when I am a Christian indeed?

Ans. i. The altogether Christian closes with, and accepts of Christ upon gospel terms. True union makes a true Christian. Many close with Christ, but it is upon their own terms; they take him, and own him, but not as God offers him. The terms upon which God in the gospel offers Christ, are, that we shall accept of a broken Christ with a broken heart, and yet a whole Christ with a whole heart.

A broken Christ with a broken heart, as a witness of our humility; a whole Christ with the whole heart, as a witness of our sincerity.

A broken

A broken Christ respects his suffering for sin, a broken heart respects our sense of sin : A whole Christ includes all his offices ; a whole heart includes all our faculties. Christ is a King, Priest, and Prophet, and all as Mediator : Without any one of these offices, the work of salvation could not have been compleated. As a priest he redeems us ; as a Prophet he instructs us ; as a King he sanctifies and saves us : Therefore the Apostle saith, 1 Cor. i. 30. He is made to us of God, wisdom, righteousness, sanctification, and redemption. Righteousness and redemption flow from him as a Priest ; wisdom as a Prophet ; sanctification as a King.

Now many embrace Christ as a Priest, but yet they own him not as a King and Prophet : They like to share in his righteousness, but not to partake of his holiness : They would be redeemed by him, but they would not submit to him ; they would be saved by his blood, but not submit to his power. Many love the privileges of the gospel, but not the duties of the gospel. Now these are but almost Christians, notwithstanding their close with Christ ; for it is upon their own terms, but not upon God's. The offices of Christ may be distinguished, but they can never be divided.

But the true Christian owns Christ in all his offices : He doth not only close with him as Jesus, but as Lord Jesus : He saith with Thomas, my Lord, and my God. John xx. 28. He doth not only believe in the merit

of his death, but also conforms to the manner of his life: As he believes in him, so he lives to him: He takes him for his wisdom as well as for his righteousness; for his sanctification as well as his redemption.

2. The altogether Christian hath a thro' work of grace and sanctification wrought in the heart, as a spring of duties. Regeneration is a whole change: "All old things are done away, and all things become new." 2 Cor. v. 11. It is a perfect work as to parts, though not as to degrees. Carnal men do duties, but they are from an unsanctified heart, and that spoils all. A new piece of cloth never doth well in an old garment, for the rent is but made worse. Matth. ix. 16. When a man's heart is thoroughly renewed by grace, the mind savingly enlightened, the conscience thoroughly convinced, the will truly humbled and subdued, the affections spiritually raised and sanctified; and when mind and will, and conscience and affections, all join issue to help on with the performance of the duties commanded, then is a man altogether a Christian.

3. He that is altogether a Christian, looks to the manner as well as the matter of his duties; not only that they be done, but how they be done. He knows the Christian's privileges lie in pronouns, but his duty in adverbs; it must not be only bonum, good, but it must be bene, that good must be rightly done.

Here the almost Christian fails; he doth

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the same duties that others do for the matter, but he doth them not in the same manner: While he minds the substance, he regards not the circumstance: If he pray, he regards not faith and fervency in prayer. James v. 16. If he hear, he doth not mind Christ's rule, take heed how you hear. Luke viii. 18. If he obeys, he looks not to the frame of his heart, Rom. vi. 17. in obeying, and therefore miscarries in all he doth; "bonum oritur ex integra causa; malum ex quolibet defectu;" any of these defects spoil the good of every duty.

4. The altogether Christian is known by his sincerity in all his performances. Whatever a man doth in the duties of the gospel, he cannot be a Christian without sincerity. Now the almost Christian falls in this, for tho' he doth much, prays much, hears much, obeys much, yet he is an hypocrite under all.

5. He that is altogether a Christian, hath an answerableness within to the law without. There is a co-naturalness between the word of God, and the will of a Christian: His heart is (as it were) the transcript of the law: The same holiness that is commanded in the word, is implanted in his heart; the same conformity to Christ that is enjoined by the word of God, is wrought in the soul by the spirit of God: The same obedience which the word requireth of him, the Lord enableth to perform by his grace bestowed on him. This is that which is promised in the new covenant. "I will put my

my law in their inward parts, and write it in their hearts." Jer. xxxi. 33. Heb. ix. 10. and x. 16. Now the writing his law in us, is nothing else but his working that grace and holiness in us, which the law commandeth and requireth of us.

In the old covenant administration, God wrote his laws only upon tables of stone, but not upon the heart, and therefore though God wrote them, yet they broke them: But in the new covenant administration, God provides new tables, not tables of stone, but the fleshy tables of the heart, 2 Cor. iii. 3. and writes his laws there, that there might be *nomos eggraptos*, a law within answerable to the law without, and this every true Christian hath; so that he may say (in his measure) as our Lord Christ did, "I delight to do thy will, O my God; thy law is in my heart." Psal. xl. 8. Every believer hath a light within him, not guiding him to despise and slight, but to prize and walk by the light without him: The word commands him to walk in the light, and the light directs him to walk according to the word.

Moreover from this impression of the law upon the heart, obedience and conformity to God becomes the choice and delight of the soul; for holiness is the very nature of the new creature: So that if there were no scripture, no bible to guide him, yet he would be holy; for he hath received grace for grace; there is a grace within to answer to the word of grace without. John i. 16. Now

Now the almost Christian is a stranger to this law of God within ; he may have some conformity to the word in outward conversation, but he cannot have his answerableness to the word in inward constitution.

6. The altogether Christian is much in duty, and yet much above duty ; much in duty in regard of performances ; much above duty in regard of dependance ; much in duty by obeying, but much above duty by believing. He lives in his obedience, but he doth not live upon his obedience, but upon Christ and his righteousness.

The almost Christian fails in this ; he is much in duty, but not above it, but rests in it ; he works for rest, and he rests in his works : He cannot come to believe and obey too ; if he believes, then he thinks there is no need of obedience, and so casts off that : If he be much in obedience, then he casts off believing, and thinks there is no need of that ; he cannot say with David, “ I have hoped for thy salvation, and done thy commandments.” Psal. cxix. 106. The more a man is in duty, and the more above it, the more in doing, and more in believing, the more a Christian.

7. He that is altogether a Christian, is universal in his obedience ; he doth not obey one command and neglect another ; do one duty and cast off another ; but he hath respect to all the commands. Psal. cxix. 6. He endeavours to leave every sin, and love every duty.

The almost Christian fails in this; his obedience is partial and piece-meal; if he obeys one command, he breaks another; the duties that least cross his lust, he is much in; but those that do, he lays aside.

The Pharisees fasted, prayed, paid tithes, &c. Matth. xxiii. 23. but they did not lay aside their covetousness, their oppression; Mat. xxiii. 14. they devoured widows houses, they were unnatural to parents.

8. The altogether Christian make God's glory the chief end of all his performances: If he prays, or hears, or gives, or fasts, or repents, or obeys, &c. God's glory is the main end of all. It is true, he may have somewhat else at the hither end of this work, but God is at the further end: As Mose's rod swallowed up the Magician's rods, so God's glory is the ultimate end that swallows up all his other ends. Now the almost Christian fails in this, his ends are corrupt and selfish; God may possibly be at the hither end of this work, but self is at the further end; for he that was never truly cast out of himself, can have no higher end than himself.

Now then, examine thyself by these characters, put the question to thy own soul, dost thou close with Christ upon gospel terms? Is grace in the heart the principle of thy performances? Dost thou look to the manner, as well as the matter of thy duties? Dost thou do all in sincerity? Is there an answerableness within, to the law without? Art thou much above

bove duty, when much in duty? Is thy obedience universal? Lastly, is God's glory the end of all? If so, then art thou not only almost, but altogether a Christian?

O! take heed of being almost, and yet but almost a Christian: It is a great complaint of God against Ephraim, that he is a cake not turned; that is half-baked, neither raw nor roasted, Hos. 7. 8. Neq. crudus, nequus cecutus. hot, as Laodicea, "Because thou art neither hot nor cold, therefore I will spew thee out of my mouth." Rev. 3. 16.

This is a condition that of all others is greatly unprofitable; exceedingly uncomfortable; desperately dangerous.—First,

It is generally unprofitable to be but almost a Christian, for failing in any one point, will ruin us as surely as if we had never made any attempts for heaven. It is no advantage to the soul to be almost converted; for the little that we want, spoils the good of all our attainments: We say, as good never a whit as never the nearer: Ad nihilum valet quod non valet ad finem suum; there is no profit in leaving this or that sin, unless we leave all sin: Herod heard John gladly, and did many things, but he kept his Herodias, and that ruined him. Judas did many things, prayed much, preached much, professed much, but yet his covetousness spoiled all; one sin ruined the young man that had kept all the commands but one. Thus he that "Offends in one point is guilty of all." Jam. 2. 10. That is that lives

lives willingly and allowedly in any one sin, he brings the guilt of the violation of the whole law of God upon his soul, and that upon a two-fold account.

1. Because he manifest the same contempt of the authority of God, in the wilful breach of one, as of all.

2. By allowing himself in the breach of any one command, he shews he kept none in obedience and conscience to God; for he that hates sin as sin, hates all sin, and he that obeys the command as the express will of God, obeys every command; and for this cause, the least sin willingly, and with allowance lived in, spoils the good of all our obediences, and lays the soul under the whole wrath of God. One leak in a ship may sink her, though she be tight every where else: Gideon had seventy sons and but one bastard, and yet that one bastard destroyed all his sons; so may one sin spoil all our services, one lust beloved, may spoil all our profession, as that one bastard slew all the sons of Gideon.

Secondly, It is exceeding uncomfortable, as appears three ways.

1. In that such a one is hated of God and men, the world hates him because of his profession, and God abhors him, because of his dissimulation; the world hates him, because he seems good, and God hates him because he doth but seem so. No person that God hates more than the almost Christian; "I would thou wert either cold or hot, either all a Christian,

tian, or not at all a Christian; because thou art neither cold nor hot, therefore I will spew thee out of my mouth." Rev. 3. 15, 16.—
Tepido evomere couisuevimus, unde a vomitum eiendum quidam aquate pida utuntur.
Drus.

What a loathsome expression doth God here use, to shew what an utter abhorrency there is in him against luke-warm Christians?

How uncomfortably then must that condition needs be, wherein a man is abhorred both of God and man.

It is uncomfortable in regard of sufferings; for being almost a Christian, will bring us into suffering, but being but almost a Christian, will never carry us through suffering.—In Matth. xiii. 20, 21, it is said "He that receiveth the seed into stony ground, the same is he that hears the word, and with joy receives it; yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended.

There are four things observable in the words.

1. That the stony ground may receive the word with joy.

2. That it may for sometime abide in a profession of it; be dureth for a while.

3. That this profession will expose to suffering; for mark, persecution is said to arise because of the word.

4. This suffering will cause an apostati-
zing

zing from profession, for that which is here called offence, is in Luke 8. 13. called "Falling away, which for a while believe, and in time of temptation fall away."

I gather hence, a profession may expose a man as much to suffering, as the power of godliness; but without the power of godliness, there is no holding out in a profession under suffering. The world hates the shew of godliness, and therefore persecutes it; the almost Christian wants the substance, and therefore cannot hold out in it.

Now this must needs be very uncomfortable; if I profess religion, I am like to suffer; If I do but profess it, I am never like to endure.

3. It is uncomfortable in regard of that deceit it lays our hopes under; to be deceived of our hopes causeth sorrow as well as shame; He that is but almost a Christian hopes for heaven, but unless he be altogether a Christian, he shall never come there.

Now to perish with hopes of heaven, to go to hell by the Gates of Glory, to come to the very door, and then be shut out, as the five virgins were, to die in the wilderness, within sight of the promised land, at the very brink of Jordan; this must needs be sad to come within a stride of the goal, and yet miss it, to sink within sight of harbour; Oh! how uncomfortable in this! Matth. xxv. 10.

4. As it is greatly unprofitable and exceedingly uncomfortable to be but almost a Christian,

Christian, so it is desperately dangerous: For, 1. This doth obicem ponere, it hinders the true work: A man lies in a fairer capacity for conversion that lies in open enmity and rebellion, than he that sooths up himself in the formalities of religion. This I gather from that parable of the two sons which our Lord Christ urged to the professing Scribes and Pharisees. Matth. 21, 28.

There was a man had two sons, and he came to one, and said, go, work to day in my vineyard; he said, I will not; but afterwards repented and went. Matth. 21 to 32.

And he came to the second, and said likewise, and he said, I go Sir, but went not.

The first represents the carnal open sinner, that is called by the word, but refuses yet afterwards repents and believes. The second represents the hypocritical professor, that pretends much, but performs little. Now mark how Christ applies this parable, ver. 1. Verily I say unto you, that the Publicans and the Harlots go into the kingdom of God before you.

And upon this account it is better not to be at all, than to be almost a Christian; for the almost hinders the altogether. It is better (in this regard) to be a sinner without a profession, than to be a professor without conversion; for the one lies fairer for an inward change, when the other rests in an outward. Our Lord Christ tells the scribe, Mark xii. 34. "Thou art not far from the kingdom of God,"

yet

yet never like to come there. None further from the kingdom of God, than such as are not far from the kingdom of God; as for instance, when there lies but one lust, one sin between a soul and Christ, that soul is not far from Christ; but now when the soul rests in this nearness to Christ, and yet will not part with that one lust for Christ, but thinks his condition secure, though that lust be not subdued? who is further from the kingdom of God than he?

So our Lord Christ tells the young man. Mark x. 21. One thing thou lackest; why, he was very near heaven, near being a Christian altogether, he was almost saved; he tells Christ, he had kept all the commands, verse 20. He lacked but one thing; I say, but one thing, but it was a great thing; that one thing he lacked, was more than all things he had, for it was the one thing necessary. Luke x. 42. It was a new heart, a work of grace in his soul, a change of state, a heart weaned from the world: Ay, this was one thing, and he that lacks this one thing, perishes with his all things else.

2. This condition is so like a state of grace, that the mistake of it for grace is easy and common; and it is very dangerous to mistake any thing for grace, that is no grace; for in that a man contents himself as if it were grace. Formality doth often dwell next door to sincerity, and one sign serves both, and so the house may be easily mistaken, and by that means

means a man may take up his lodging there, and never find the way out again. What one saith of wisdom, "Multi ad sapientiam pervenissent, nisi se jam pervenisse putassent;" many might have been wise, had they not thought themselves so, when they were otherwise. The same I may say of grace, many a formal professor might have been a sincere believer, had he not mistook his profession for conversion, his duties for grace, and so rested in that for sincerity, which is but hypocrisy.

3. It is a degree of blasphemy to pretend to grace, and yet have no grace. I gather this from that, Rev. ii. 9. I know the blasphemy of them which say they are Jews, and are not. This place undergoes varieties of constructions; Grotius and Pareus do not mistake their blasphemy to lie in their saying, they are Jews, and are not; but to lie in the reproaches that these Jews fastned upon Christ, calling him impostor, deceiver, one that hath a devil, &c.

Brightman goes another way, and said, this was the blasphemy of these Jews, they retained that way of worship that was abrogated; and shrust upon God these old rites and ceremonies which Jesus Christ had abolished, and nailed to his cross, Col. ii. 24. by which they overthrew the glory of Christ, and denied his coming.

But I conceive the blasphemy of these Jews to lie in this, that they said they were Jews, and were not. A Jew here is not to be taken literally

literally and strictly only, for one of the lineage of Abraham, but it is to be take metonymically, for a true believer, one of the spiritual seed of Abraham; he is a Jew which is one inwardly. Rom. iii. 16. So that for a man to say he is a Jew, when he is not, to profess an interest in Christ when he hath none, to say he hath grace when he hath none, this Christ calls blasphemy.

But why should Christ call this blasphemy? This is hypocrisy; but how may it be said to be blasphemy? Why, he blasphemeth the great attribute of God's omniscience; he doth implicitly deny that God sees and knows our hearts and thoughts; for if a man did believe the omniscience of God, that he searches the heart, and sees and knows all within, he would not dare to rest in a graceless profession of godliness; this therefore is blasphemy in the account of Christ.

4. It is dangerous to be almost a Christian, in that this stills and serves to quiet conscience.—Bello pax eo deterior. Now it is very dangerous to quiet conscience with any thing but the blood of Christ; it is bad being at peace till Christ speaks peace; nothing can truly pacify conscience, less than that which pacifies God, and that is the blood of the Lord Christ. Now the almost Christian quiets conscience, but not with the blood of Christ, it is not a peace flowing from Christ's proposition, but a peace rising from a formal profession; not a peace of Christ's giving, but a peace

peace of his own making ; he silences and bridles conscience with a form of godliness, and so makes it give way to an undoing soul, destroying peace ; he rocks it asleep in the cradle of duties, and then it is a thousand to one it never awaketh more till death or judgment.

Ah ! my brethren, it is better to have conscience never quiet, than quieted any way but by the blood of sprinkling : A good conscience unquiet, is the greatest affliction to saints ; and an evil conscience quiet, is the greatest judgment to sinners.

5. It is dangerous to be almost a Christian, in respect of the unpardonable sin ; the sin that the scripture saith, “Can never be forgiven, neither in this world, nor in the world to come.” Matth. xii. 31. I mean the sin against the Holy Ghost : Now such are only capable of sinning that sin, as are but almost Christians.

A true believer cannot, the work of grace in his heart, the seed of God abiding in him, secures him against it, 1 John iii. 9. compared with chap. v. 16, 17, 18.

The profane, ignorant, open sinner cannot, though he lives daily and hourly in sin, yet he cannot commit this sin ; for it must be from an enlightened mind ; every sinner under the gospel especially, sins sadly against the Holy Ghost, against the strivings and motions of the spirit : “He resists the Holy Ghost, but yet this is not the sin against the Holy Ghost.” Acts vii. 51.

184. *The Almost Christian discovered;*

1. There must be three ingredients to make up that sin.

1. It must be wilful. Heb. x. 26. "If we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin."

2. It must be against light and convictions, after we have received the knowledge of the truth.

3. It must be destinata malitia, in resolved malice. "Blasphemia in spiritum sanctum ea est qua quis destinata malitia contra proprium animi sui sensum spiritus sancti gratiam & virtutem deique gloriam oppugnat." Luc. Brog. in Mat. xii. Now you shall find all these ingredients into the sin of the Pharisees. Mat. xii. 22. Christ heals one that was possessed with a devil; a great work which all the people wondered at, ver. 23. But what say the Pharisees, see ver.

4. "This fellow casteth out devils by the prince of devils:" Now that this was the sin against the Holy Ghost, is clear; for it was both wilful and malicious, and against clear convictions; they could not but see he was the son of God, and that this work was a peculiar work of the spirit of God in him, and yet they say he wrought by the devil; whereupon Christ charges them with this sin against the Holy Ghost, ver. 31.

33. compare this with Mark iii. 28, 29, 33. Now these Pharisees were a sort of great professors; whence I gather this conclusion, that it is the professor of religion, that is the subject of this sin, not the open carnal sinner, not the true believer, but the formal professor.

Not

Not the sinner, for he hath neither light nor grace; not the believer, for he hath both light and grace; therefore the formal professor, for he hath light, but no grace. Here then is the greater danger of being but almost a Christian, he is liable to this dreadful unpardonable sin.

6 This being but almost a Christian, subjects us to apostacy; he that gets no good by walking in the ways of God, will quickly leave them, and walk no more in them: This I gather from Hosea xiv. 9. "Who is wise, and he shall understand these things? prudent and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein."

The just shall walk in them: He whose heart is renewed, and made right with God, he shall keep close to God in his ways.

But the transgressor shall fall therein. The word in the Hebrew is, (peshangim) from a word that signifies to prevaricate; so that we may read the word thus, "The ways of the Lord are right, and the just shall walk in them; but he that prevaricates, that is a hypocrite in the ways of God, he shall fall therein."

An unsound heart will never hold out long in the ways of God, John v. 35. "He was a burning and a shining light, and ye were willing for a season to rejoice in that light."

For a season, pros chorā, for an hour, a short space, and then they left him. It is a notable question Job puts concerning the hy-

Q. 3 *and also* hypocrite,

pocrise, "Will he delight in the Almighty? Will he always call upon God?" Job xxvii. 10.

He may do much, but these two things he cannot do.

He cannot make God his delight.

He cannot persevere in duties at all times, and in all conditions.

He will be an apostate at last: The scab of hypocrisy usually breaks out in the plague-fore of apostacy. Conversion-ground is standing ground, it is terra firma; but a graceless profession of religion is a slippery ground, and falling ground. Julian the apostate, was first Julian the professor. I know it is possible, a believer may fall, but yet he rises again, the everlasting arms are underneath. Prov. xxiv. 26. Deut. xxxiii. 27. But when the hypocrite falls, who shall help him up?

Solomon saith, "Wo to him that is alone when he falls." Eccles. iv. 10. that is, without interest in Christ: Why wo to him? For he hath none to help him up. If Jesus-Christ do not recover him, who can? David fell, and was restored; for he had one to help him up: But Judas fell, and perished, for he was alone.

7. This being but almost a Christian, provokes God to bring dreadful spiritual judgments upon a man.

Barrenness is a spiritual judgment: Now this provokes God to give us up to barrenness. When Christ found the fig-tree had

leaves,

leaves, but no fruit, he pronounces the curse of barrenness upon it. Marth. xxi. 19. Never fruit grow on thee more: And so Ezek. xlviij. 11. "The miry places thereof, and the marshy places thereof, shall not be healed, they shall be given to salt."

A spirit of delusion is a sad judgment, why? This is the almost Christian's judgment, that receives the truth, but not in the love of it: "Because they receive not the love of the truth, that they might be saved; for this cause God shall send them strong delusions." 2 Thess. iii. 10, 11, 12.

To lose either light, or sight; either ordinances, or eyes, is a great spiritual judgment, why? This is the almost Christian's judgment: He that profits not under the means, provokes God to take away either their light, or sight; either the ordinances from before his eyes, or else to blind his eyes under the ordinances. Luke xix. 42. To have a hard heart, is a dreadful judgment, and there is no hypocrite but he hath an hard heart.

My brethren, it is a dreadful thing for God to give a man up to spiritual judgment.

Now this being almost a Christian, provokes God to give a man up to spiritual judgment; surely therefore it is a very dangerous thing to be almost a Christian.

8. Being almost, and but almost a Christian, will exceedingly aggravate our damnation. The higher a man rises under the means, the lower he falls if he miscarries: He, that falls

falls but a little short of heaven, will fall deepest into hell: He that hath been nearest to conversion, being not converted, shall have the deepest damnation when he is judged. Capernaum's sentence, shall exceed Sodom's for severity, Matth. xi. 23, 24. because she exceeded Sodom in the enjoyment of mercy; she received more from God, she knew more of God, she professed more for God, and yet was not right with God; therefore she shall be punished more by God. The higher the rise, the greater the fall; the higher the profession, the lower the damnation; he miscarrieth with a light in his hand; he perisheth under many convictions; and convictions never end but in a sound conversion, as in all the saints; or in a sad damnation, as in all hypocrites. Praying ground, hearing-ground, professing ground, is of all the worst ground to perish upon.

Now then, to sum up all under this head. If to be almost a Christian hinders the true work of conversion; if it be easily mistaken for conversion; if it be a degree of blasphemy; if this be that which quiets conscience; if this subjects a man to commit the unpardonable sin; if it lays us liable to apostacy; if it provokes God to give us up to spiritual judgments; and if it be that which exceedingly aggravates our damnation, sure then, it is a very dangerous thing, to be almost, and but almost a Christian.

O! labour to be altogether Christians, to go farther than they who have gone farthest, and

and yet fall short; this is the great counsel of the Holy Ghost, "So run, that you may obtain." 1 Cor. ix. 24. Give diligence to make your calling and election sure." 1 Peter i. 10. Need you any motives to quicken you up to this important duty?

1. Consider, this is that which is not only commanded by God, but that whereunto all the commands of God tend: A perfect conformity of heart and life to God, is the sum and substance of all the commands, both of the old and new testaments. As the harlot was for the dividing the child, 1 Kings iii. 16, 17. so is Satan for dividing the heart; he would have our love and affections shared between Christ and our lusts; for he knows that Christ reckons we love him not at all, unless we love him above all. But God will have all or none. "My son, give me thy heart. Prov. xxiii. 26. Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might." Deut. vi. 5. Luke xii. 27.

Look into the scripture, and see what that is upon which your only stands, and you shall find that God hath fixed it upon these great duties which alone tend to the perfection of your state as Christians. God hath fixed your only upon believing. Mark v. 36. Only believe.

God hath fixed your only upon obedience. Matth. iv. 10. "Thou shalt worship the Lord thy God, and him only shalt thou serve. Philip. i. 27. Only let your conversation be as becometh the gospel of Christ." So that your

your only is fixed by God upon those two great duties of believing and obeying, both which tend to the perfection of your state as Christians.

Now shall God command, and shall not we obey? Can there be any higher motive to duty, than the authority of the great God, whose will is the eternal rule of righteousness? O let us fear God, and keep his commandments, for this is the totum hominum, the whole duty of man, so we read it.

2. Consider, the Lord Christ is a saviour through-out, a perfect and compleat mediator; he hath not shed his blood by halves, nor satisfied the justice of God by halves, and redeemed sinners by halves: No, but he went through with his undertaking, he bore all our sins, and he shed all his blood, he died to the utmost; satisfied the justice of God to the utmost; redeemed sinners to the utmost; and now that he is in heaven, he interceedeth to the utmost, and is able to save to the utmost. Heb. viii. 25.

It is observed that our Lord Christ when he was upon the earth, in the days of his flesh, he wrought no Semiplenam curationem, no half-cures, but whomsoever they brought him for healing, he healed them throughout. Matth. xiv. 25, 26. 'They brought unto him all that were diseased, and besought him that they might only touch the hem of his garment; and as many as touched, were made perfectly whole.'

O what

O what an excellent physician is here! none like him, he cureth infallibly, suddenly, perfectly.

He cureth infallibly; none ever came to him for healing that went without it; he never practised upon any that miscarried under his hand.

He cureth suddenly; no sooner is his garment touched, but his patient is healed. Matth. vii. 31. and xii. 2. Luke viii. 41. The leper, Matth. viii. 3. is no sooner touched, but immediately cured; the two blind men, Matth. xx. are no sooner touched, but their eyes are immediately opened. ver. 34.

He cureth perfectly, ‘As many as were touched, were made perfectly whole.’ Matth. xiv. 37.

Now all this was to show what a perfect and compleat Saviour Jesus Christ would be to all sinners that would but come to him.— They should find healing in his blood, virtue in his righteousness, and pardon for all their sins, whatever they were: Look as Christ healed all the diseases of all that came to him when he was on earth; so he pardons all the sins, and healeth all the wounds of all those souls that come to him, now he is in heaven.

He is a Saviour throughout, and shall not we be saints throughout? Shall he be altogether a Redeemer, and shall not we be altogether believers? O! what a shame is this?

3. There is enough in religion to engage us to be altogether Christians, and that whether we respect profit or comfort, for grace brings both.

Confid.

Confid. 3. First, Religion is a gainful thing; and this argumentum cogens, a compelling motive, that becomes effectual upon all; gain is the god whom the world worships; what will not men do? What will they not suffer for gain? What journeys do many take by land? What voyages by sea, through hot and cold, through fair and foul, through storm and shine, through day and night, and all for gain?

Now there is no calling so gainful as that of religion, it is the most profitable employment we can take up: "Godliness is profitable unto all things." 1 Tim. iv. 8. It is μεγας οφελιμος, a great revenue, if it be closely followed, it brings in the greatest income: Indeed some men are religious for the world's sake, such shall be sure not to gain; but they who are religious for religion's sake, shall be sure not to lose, if heaven and earth can recompense them; for "godliness hath the promise both of the life that now is, and that is which is to come." 1 Tim. iv. 8.

Ah! who would not be a Christian, when the gain of godliness is so great? Many gain much in their worldly calling, but the profit which the true believer hath from one hour's communion with God and Christ, weigheth down all the gain of the world: "Cursed be that man who counts all the gain of the world with one hour's communion with Jesus Christ," faith that noble Marquis, Galeatius Caracciola. It is no where said in scripture, happy is the

man that findeth silver, and the man that getteth fine gold : These are of no weight in the balance of the sanctuary ; but it is said, "Happy is the man that findeth wisdom, and the man that getteth understanding ; for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold."

Prov. iii. 13, 14.

By wisdom and understanding here, we are to understand the grace of Christ, and so the spirit of God interpreteth it. Job. xxviii. 28. "Behold the fear of the Lord, that is wisdom ; and to depart from evil, is understanding."

Now of all merchants he that trades in this wisdom and understanding, will prove the richest man : One grain of godliness outweigheth all the gold of Ophir : There is no riches like being rich in grace :—For,

1. This is the most necessary riches : Other things are not so ; silver and gold are not so ; we may be, and be happy without them : There is but one thing necessary, and that is the grace of Jesus Christ in the heart ; have this, and have all ; want this, and want all.

2. It is the most substantial gain. The things of this world are more shadow than substance ; pleasure, honour, profit, comprehend all things in this world ; and therefore are the carnal man's trinity. "Ambitiosus honos, & opes, & fæda voluptas, hec tria protina nomine mundus habet."

The Apostle John calls them the lusts of

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the flesh, the lust of the eyes, and the pride of life: This, saith he, is all that is in the world. 2 John ii. 16. And truly, if this be all, all is nothing; for what is pleasure, but a dream and conceit? What is honour, but fancy and opinion? And what is profit, but a thing of nought? Why wilt thou set thine eyes upon that which is not? Prov. xxiii. 5. The things of the world have in them no solid substance, though foolish carnal men call them substance.

But now grace is a substantial good; so our Lord Christ calls it. Prov. viii. 21. That I may cause those that love me, to inherit substance, to inherit that which is. Grace is reality, other things are but show and fancy.

3.. Godliness is the safest gain. The gain of worldly things is always with difficulty, but seldom with safety. The soul is often hazarded in the over-eager pursuit of worldly things; nay, thousands do pawn, and lose and damn their precious souls eternally for a little silver or gold, which are but the guts and garbage of the earth. Matth. xvi. 26. "And what is a man profited to gain the whole world, if he lose his own soul?"

But the gain of godliness is ever with safety to the soul; nay, the soul is lost and undone without it; and not saved, but by the attainment of it. A soul without grace, is in a lost and perishing condition. The hazard of eternity is never over with us, until the grace of Jesus Christ be sought by us, and wrought in us.

4. Godliness

4. Godliness is the surest profit. 1 Tim. vi. 17. As it is safe, so it is sure: Men make great ventures for the world, but all runs upon uncertainties: Many venture much, and wait long, and yet find no return, but disappointment: They sow much, and yet reap nothing.

But the gain of godliness is sure. Prov. xi. 18. To him that soweth righteousness, shall be a sure reward. And as the things of the world are uncertain in the getting, so they are uncertain in the keeping.

"Non minor est virtus, quam quaerere parta tueri."

If men do not undo us, moths may; if robbers do not, rust may; if rust doth not, fire may: To which all earthly treasures are incident, as our Lord Christ teacheth us. Matth. vi. 19. Solomon limneth the world with wings. Prov. xxiii. 5. "Riches take themselves wings, and fly as an eagle toward heaven." A man may be rich as Dives to day, and yet poor as Lazarus to-morrow: O! how uncertain are all worldly things? But now the true treasure of grace in the heart, that can never be lost: It is out of the reach both of rust and robber. He that gets the world, gets a good he can never keep; but he that gets grace, gets a good he shall never lose.

5. The profit of godliness lieth not only in this world, but in the world to come. 1 Tim. iv. 8. All other profit lieth in this world only; riches and honours, &c, are called the

world's goods, 1 John iii. 17. but the riches of godliness are chiefly in the other world's goods, in the enjoyment of God and Jesus Christ, and the holy spirit, among saints and angels in glory: Lo, this is the gain of godliness: Such honour have all his saints. Psal. cxlix. ix. 6. The gain of godliness is a durable and eternal gain. All this world's goods are perishing; perishing pleasures, perishing honours, perishing profits, perishing comforts: "Riches are not for ever," saith Job, chapter xxxviii. 22. Hast thou entered into the treasures of the snow? Gregory upon these words observes, that earthly treasures are treasures of snow: What pains do children take to scrape and ruse the snow together, to make a snow-ball, which is no sooner done, but the heat of the sun dissolves it, and it comes to nothing? Why? the treasures of worldly men are but treasures of snow; when death and judgment come, they melt away, and come to nothing. "Riches profit not in the day of wrath, but righteousness delivereth from death. Prov. xi. 4. You see here the great advantage of godliness; so that if we look at profit, we shall find enough in religion to engage us to be altogether Christians.

2. If we look at comfort, religion is the most comfortable profession. There are no comforts to be compared to the comforts of grace and godliness.

1. Worldly comfort is only outward, it is but skin deep; "In the midst of laughter the heart

heart is sorrowful." Prov. xiv. 23. But now the comfort that flows from godliness, is an inward comfort, a spiritual joy; therefore it is called gladness of heart. Psal. iv. 7. "Thou hast put gladness in my heart;" Other's joy smooth the brow, but this fills the breast.

2. Worldly comfort hath a nether spring. The spring of worldly comfort is the creature, in some earthly enjoyment; and therefore the comfort of worldly men must needs be mixed and muddy: An unclean fountain cannot send forth pure water. Jam. iii. 21. But spiritual comfort hath an upper-spring: The comfort that accompanys godliness, flows from the manifestations of the love of God in Christ, from the workings of the blessed spirit in the heart, which is first a counsellor, and then a comforter; and therefore the comforts of the saints must needs be pure and unmixed comforts, for they flow from a pure spring.

3. Worldly comfort is very fading and transitory. "The triumphing of the wicked is but short, and the joy of the hypocrite is but for a moment. Job xx. 5. Solomon compares it to the crackling of thorns under a pot, Eccles. vii. 6. which is but a blaze, and soon out; so is the comfort of carnal hearts: But now the comfort of godliness is a durable and abiding comfort: "Your heart shall rejoice, and your joy no man shall take from you." John xvi. 22.

The comfort of godliness is lasting, and everlasting;

everlasting; it abides by us in life, in death, and after death.

First, it abides by us in life; grace and peace go together. Philip. i. 2. Col. i. 2. Godliness brings forth comfort and peace naturally. The effect of righteousness shall be peace. Isa. xxxii. 17. It is said of the primitive Christians, "They walked in the fear of the Lord, and in the comfort of the Holy Ghost." Acts ix. 31. Every duty done in uprightness and sincerity, reflects some comfort upon the soul: In keeping the commands, there is great reward, Psal. cxix. 11. not only for keeping them, but in keeping them; as every flower, so every duty carries sweetness and refreshing with it.

Object. But who more dejected and disconsolate than saints and believers? Whose lives are more uncomfortable? Whose mouths are more filled with complaints than theirs? If a condition of godliness and christianity be a condition of so much comfort, then why are they thus?

Solut. That the people of God are often-times without comfort, that I grant; they may walk in the dark, and have no light. Isa. l. 10. But this is none of the product of godliness; grace brings forth no such fruit as this; there is a three-fold rise and spring of it.

Sin within, desertion within, and temptation within.

i. Sin within. The saints of God are not all spirit, and no flesh; all grace, and no sin: They

They are made up of contrary principles: There is light and darkness in the same mind; sin and grace in the same will; carnal and spiritual in the same affections; there is the flesh lusting against the spirit, Gal. v. 17. in all these: And too oft (the Lord knows) is the believer led away captive by these warring lusts: So was the holy Apostle himself: I find then a law, that when I would do good, evil is present with me. Rom. vii. 21, and ver. 23. I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin." And this was that which broke his spiritual peace, and filled his soul with trouble and complaints, as you see, ver. 24. "O wretched man that I am, who shall deliver me from the body of this death?"

So that it is sin that interrupts the peace of God's people: In-dwelling lust stirring and breaking forth, must needs cause trouble and grief in the heart of a believer; for it is as natural for sin to bring forth trouble, as it is for grace to bring forth peace: Every sin contracts a new guilt upon the soul, and guilt provokes God; and where there is a sense of guilt contracted, and God provoked, there can be no peace, no quiet in the soul, till faith procure fresh sprinklings of the blood of Jesus Christ upon the conscience.

2. Another spring of the believer's trouble and disconsolateness of spirit is, the deseration of God: And this follows upon the former,

mer, God doth sometimes disappear, Psal. xiii. 1. and hides himself from his people: "Verily thou art a God that hidest thyself." Isa. xlvi. 15. But the cause of God's hiding, is the believer's sinning: "Your iniquities have separated between you and your God, and your sins have hid his face from you." Isa. lix. 2. In heaven, where there is no sinning, there is no losing the light of God's countenance for a moment; and if saints here could serve God without corruption, they should enjoy God without desertion, but this cannot be, while we are in this state, remaining lusts will stir and break forth, and then God will hide his face, and this must needs be trouble:—"Thou didst hide thy face, and I was troubled." Psal. xxx. 7.

The light of God's countenance shining upon the soul, is the Christian's heaven on this side heaven; and therefore it is no wonder if the hiding of his face be looked upon by the soul, as one of the days of hell; for so it was by David. "The sorrows of death compassed me, the pains of hell got hold upon me; I found trouble and sorrow." Psal. cxvi. 3.

3. A third spring of that trouble and complaint that brings the banks of the Christian's spirit is, the temptations of satan, ho echthros. Matth. xiii. 39. He is the great enemy of all saints, and he envyeth the quiet and comfort that their hearts are filled with, when his conscience is brimmed with horror and terror; and therefore though he knows he cannot destroy

stroy their grace, yet he labours to disturb their peace: As the blessed spirit of God is first a sanctifier, and then a comforter, working grace in order to peace; so this cursed spirit of hell, is first a tempter, and then a troubler; first persuading to act sin, and then accusing for sin: And this is his constant practice upon the spirits of God's people; he cannot endure that they should live in the light of God's countenance, when himself is doomed to eternal intolerable darkness.

And thus we see whence it is that the people of God are often under trouble and complaint: All arises from these three springs of sin within, desertions without, temptations without.

If the saints could serve God without sinning, and enjoy God without withdrawing, and resist Satan without yielding, they might enjoy peace and comfort without sorrowing: This must be endeavoured constantly here, but it will never be attained fully but in heaven.

But yet so far as grace is the prevailing principle in the heart, and so far as the power of godliness is exercised in the life, so far the condition of a child of God is a condition of peace: For it is an undoubted truth, that the fruit of righteousness shall be peace: But suppose the people of God experience little of this comfort in this life. Yet,

2. They find it in the day of death. Grace and holiness will minister unto us then, and that ministration will be peace. A believer hath a two-fold spring of comfort, each one emptying

emptying itself into his soul in a dying season : one is from above him, the other is from within him : The spring that runs comfort from above him, is the blood of Christ sprinkled upon the conscience ; the spring that runs comfort from within him, is the sincerity of his heart in God's service. When we lie upon a death-bed, and can reflect upon our principles and performances in the service of God, and there find uprightness and sincerity of heart running through all, this must needs be comfort. It was so to Hezekiah : " Remember O Lord, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight." Isa. xxxviii. 3. Nothing maketh a death-bed so uneasy and hard, as a life spent in the service of sin and lust ; nothing makes a death-bed so soft and sweet, as a life spent in the service of God and Christ. Or put the case the people of God should not meet with this comfort then.—Yet,

3. They shall be sure to find it after death. If time bring none of this fruit to ripeness, why, yet eternity shall ; grace in time will be glory in eternity ; holiness now, will be happiness then : Whatever it is a man soweth in this world, that he shall be sure to reap in the next world : " He that soweth to the flesh, shall of the flesh reap corruption ; but he that soweth to the spirit, shall of the spirit reap life everlasting." Gal. vi. 7, 8. When sin shall end in sorrow and misery, holiness shall end in

in joy and glory. Rom. vi. 2. "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." Matth. xxv. 23. Whoever sharer in the grace of Christ, and conformeth to the life of Christ in this world, shall share in the joys of Christ in the world to come, and that joy is joy unspeakable, and full of glory. 1 Pet. i. 18. Lo, here is the fruit of godliness. Say now, if there be not enough in religion, whether we respect profit or comfort, to engage us to be Christians throughout.

Consideration 4. What an entire resignation wicked men make of themselves to their lusts; and shall not we do so to the Lord Christ? They give up themselves without reserve to the pleasures of sin; and shall we have our reserves in the service of God? They are altogether sinners, and shall not we be altogether saints? They run and faint not in the service of their lusts, and shall we faint and not run in the service of Christ? Shall the servants of corruption have their ears bored at the door-posts of sin, in token of an entire and perpetual service. Exod. xxi 6. And shall we not give ourselves to the Lord Christ, to be his for ever? Shall others make a covenant with hell and death, Isa. xxviii. 15. and shall not we join ourselves to God in an everlasting covenant that cannot be forgotten? Jer. 1. 5. "Acriter ille ad perniciem quam ad salutem?" Shall they take more pains to damn their souls, than we do to save ours? And make more speed.

speed to a place of vengeance, than we do to a crown of righteousness? 2 Tim. iv. 8.— Which do you judge best, to be saved everlastinglly, or to perish everlastinglly? Which do you count the best master, God or the devil? Christ, or your lusts? I know you will determine it on Christ's side. O then! when others serve their lusts with all their hearts, do you serve Christ with all your hearts? If the hearts of the sons of men be fully set in them to do evil, Eccles. viii. 15. Jer. iii. 5. then much more let the hearts of the sons of God be fully set in them to do good.

Consid. 5. If ye are almost Christians, ye will never be able to appear with comfort before God, nor to stand in the judgment of the last and great day; for this sad dilemma will silence every hypocrite; if my commands were not holy, just, and good, why didst thou own them? If they were holy, just, and good, why didst thou not obey them? If Jesus Christ was not worth the having, why didst thou profess him? If he was then, why didst not thou cleave to him, and close with him? If my ordinances were not appointed to convert and save souls, why didst thou sit under them, and rest in the performance of them? Or if they were, then why didst thou not submit to the power of them? If religion be not good, why dost thou profess it? If it be good, why doest thou not practice it? "Friend, how camest thou in hither, not having on a wedding garment?" Matth. xxii. 12. If it was not a wed-

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If it was not a wedding feast, why didst thou come at the invitation? If it was, then why didst thou come without a wedding garment?

I would but ask an hypocritical professor of the gospel, what he will answer in that day? Verily, you deprive yourselves of all possibility of apology in the day of the righteous judgment of God. It is said of the man that had no wedding garments on, that when Christ came and examined him, he was speechless: He that is graceless in a day of grace, will be speechless in a day of judgment: Professing Christ without a heart to close with Christ, will leave our souls inexcuseable, and make our damnation unavoidable, and more intolerable. Matth. xi. 22.

These are the motives to enforce the duty; and O! that God would set them home upon your hearts and consciences, that you might not dare to rest a moment longer in a half-work, or in being Christians within a little; but that you might be altogether Christians.

Quest. But you will say possibly, how shall I do? What means shall I use that I may attain to thorough work in my heart; that I may be no longer almost, but altogether a Christian?

Ans. Now I shall lay down three rules of direction, instead of many, to further and help you in this important duty, and so leave this work to God's blessing.

Direct. Break off all false peace of conscience; this is the devil's bond to hold the soul from seeking after Christ. As there is the peace

of God, so thert is the peace of Satan; but they are easilly known; for they are as contrary as heaven and hell, as light and darkness.

The peace of God flows from a work of grace in the soul, and is the peace of a regenerate state; but the peace of Satan is the peace of an unregenerate state; it is the peace of death in the grave; Job saith, there is peace, there the wicked cease from troubling. Job iii. 17. So a soul dead in sin, is full of peace, the wicked one troubleth him not.

The peace of God in the soul, is a peace flowing from a removal of guilt by justifying grace. Rom. v. i. "Being justified by faith in his blood, we have peace with God." But the peace of Satan in the soul, arises, and is maintained by a stupidness of spirit, and insensibleness of guilt upon the conscience. The peace of God, is a peace from sin, that fortifies the heart against it: "The peace of God that passeth all understanding, shall keep your hearts and minds through Jesus Christ." Phil. iv. 7. The more of this peace there is in the soul, the more is the soul fortified against sin; but the peace of Satan is a piece in sin: "The strong man armed keeps the house, and thereall is at peace." Luke xi. 21. The saint's peace, is a peace with God, but not with sin: The sinner's peace, is a peace with sin, but not with God; and this is a peace better broken than kept. It is a false, a dangerous, an undoing peace. My brethren, death and judgment will break all peace of conscience, but only

only that which was wrought by Christ in the soul, and is the fruit of the blood of sprinkling. When he gives quietness, who can make trouble? Job xxxiv. 29. Now that peace that death will break, why should you keep? who would be fond of that quietness which the flames of hell will burn in funder? And yet how many travel to hell, through the fool's paradise of a false peace?

Oh! break off this peace; for we can have no peace with God in Christ, whilst this peace remains in our hearts. "Intus existens prohibet alienum." The Lord Christ gives no peace to them that will not seek it; and that man will never seek it, that doth not see his need of it: And he that is at peace in his lusts, sees no need of the peace of Christ. The sinner must be wounded for sin, and troubled under it, before Christ will heal his wounds, and give him peace from it.

Direct. 2. Labour after a thorough work of conviction. Every conviction will not do it; the almost Christian hath his convictions, as well as the true Christian, or else he had never gone so far; but they are not sound and right convictions, or else he had farther. God will have the soul truly sensible of the bitterness of sin, before it shall taste the sweetness of mercy, the plow of conviction must go deep, and make furrows in the heart, before God will sow the seed of grace and comfort there, that so it may have depth of earth to grow in. This is the constant method of God. First, to show

a man his sin, then his Saviour. First, his wound, then his cure. First, his own vileness, then Christ's Righteousness. We must be brought to cry out, unclean, unclean; to mourn for him whom we have pierced; and then he sets open for us a fountain to wash in for sin, and for uncleanness, Zech. xii. 4. the first veries compared with Zech. xiii. 4. That is a notable place, Job xxxiii. 27, 28. "He looked upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; He will deliver his soul from going down into the pit, and his soul shall see the light." The sinner must see the unprofitableness of his unrighteousness, before he profits by Christ's righteousness. The Israelites are first stung by the fiery-serpent, and then the brazen-serpent is set up. Numb. xxi. 6, 8.— Ephraim is first thoroughly convinced, and then God's bowels of mercy work towards him.— Thus it was with Paul, Manasseth, the jailor, &c. So that this is the unchangeable method of God in working grace, to begin with conviction of sin.

O! therefore labour for thorough conviction; and there are three things we should especially be convinced of:

1. Be convinced of the evil of sin, the filthy and hainous nature of it: This is the greatest evil in the world; it wrongs God, it wounds Christ, it grieves the holy spirit, it ruineth a precious soul; all other evils are not to be named with this. My brethren, though to do sin,

sin, be the worst work; yet to see sin, is the best sight; for sin discovered in its vileness, makes Christ to be desired in his fulness.

But above all, labour to be convinced of the mischief of an unsound heart; what an abhorring is it to God? What certain ruin it brings upon the soul; O! think often of the hypocrites hell. Matth. xiv. 51.

2. Be convinced of the misery and desperate danger of a natural condition; for till we see the plague of our hearts, and the misery of our state by nature, we shall never be brought out of ourselves.

3. Be convinced of the utter insufficiency and inability of any thing below Christ Jesus to minister relief to thy soul in this case.— All things besides Jesus Christ, are physicians of no value. Job xiii. 4. Duties, prayers, tears, self-righteousness, avail nothing in this; they make us like the troops of Tema, Job vi. 19. 20 to return ashamed at our disappointment from such failing brooks.

Alas! it is an infinite righteousness that must satisfy for us; for it is an infinite God that is offended by us. If ever thy sin be pardoned, it is infinite mercy that must pardon it: If ever thou be reconciled to God, it is infinite mercy that must do it: If ever thy heart be changed, and thy state renewed, it is infinite power that must effect it; and if ever thy soul escape hell, and be saved at last, it is infinite grace that must save it.

In these three things right and sound conviction,

iction lieth, and wherever the spirit of God worketh these through convictions, it is in order to a true and sound conversion; for by this means the soul is brought under a right qualification for the receiving Christ.

You must know, that a sinner, quatenus a sinner, can never come to Christ; for he is dead in sin, in enmity against Christ, an enemy to God, and the grace of God: But there are certain qualifications that come between the soul's dead state in sin, and the work of conversion, and closing with Christ: For no man is brought immediately out of his dead state, and made to believe in Jesus Christ; there are termini mediantes, some qualifications coming in between: Now sound convictions are the right qualifications for the sinner's receiving Christ, "For he came not to call the righteous, but sinners to repentance." Matth. ix. 12, 13. That is, such as feel themselves sinners, and thereby in a lost condition: So Luke explains it, "The son of man is come to seek and to save that which was lost. Luke xix. 10. He is anointed, and sent to bind up the broken hearted, to comfort all that mourn." Isa. lxi. 1, 2. O therefore, if you would be sound Christians, get sound convictions; ask those that are believers indeed, and they will tell you; had it not been for their convictions, they had never sought after Christ for sanctification and salvation: They will tell you they had perished; if they had not believed, they had been in eternal bondage; but for their spiritual bondage,

age, had they not been lost as to themselves, they had been utterly lost as to Christ.

Direct. 3. Never end in convictions, till they end in conversion. This is that wherein most men miscarry; they rest in their convictions, and take them for conversion; as if sin where therefore forgiven; or as if a sight of the want of grace where the truth of the work of grace.

That is a notable place in Hosea xiii. 13. "Ephraim is an unwise son; for he should not stay long in the place of the breaking forth of children." The place of the breaking forth of children, is the womb; as the child comes out of the womb, so is conversion born out of the womb of conviction: Now when the child sticks between the womb and the world, it is dangerous; hazards the life both of mother and child: So when a sinner rests in conviction, and goes no farther, but sticks in the place of the breaking forth of children, this is very dangerous, and hazards the life of the soul.

You that are at any time under convictions, O! take heed of resting in them; do not stay long in the place of the breaking forth of children: Though it is true, that conviction is the first step to conversion, yet it is not conversion: A man may carry his convictions along with him into hell.

What is that which troubleth poor creatures when they come to die, but this? I have not improved my convictions; at such a time I was convinced of sin, but yet I went on in sin, in the face of my convictions; in such a sermon

I was

I was convinced of such a duty, but I slighted the conviction: I was convinced of my want of Christ, and of the readiness of Christ to pardon and save; but, alas! I followed not the conviction.

My brethren, remember this, slighted convictions are the worst death-bed companions. There are two things especially which above all others make a death-bed very uncomfortable:

1. Purposes and promises not performed.
2. Convictions slighted, and not improved.

When a man takes up purposes to close with Christ, and yet puts them not into execution; and when he is convinced of sin and duty, and yet improve not his convictions; O! this will sting and wound at last.

Now therefore hath the spirit of the Lord been at work in your souls; have you ever been convinced of the evil of sin, of the misery of a natural state, of the insufficiency of all things under heaven to help? Of the fulness and righteousness of Jesus Christ? Of the necessity of resting upon him for pardon and peace, for sanctification and salvation? Have you ever been really convinced of these things? O then! as you love your own souls, as ever you hope to be saved at last, and enjoy God for ever: Improve these convictions, and be sure you rest not in them, till they rise up to a thorough close with the Lord Jesus Christ, and so end in a sound and perfect conversion.—Thus shall you be not only almost, but altogether Christians.

JAN 68

P I N I S.

Domine, libera mi a m*is*
ambitiosas honoras, & opes,
I*fæda* voluptas, hic tria
pro trino nomine mun-
-ibus habet. page 195